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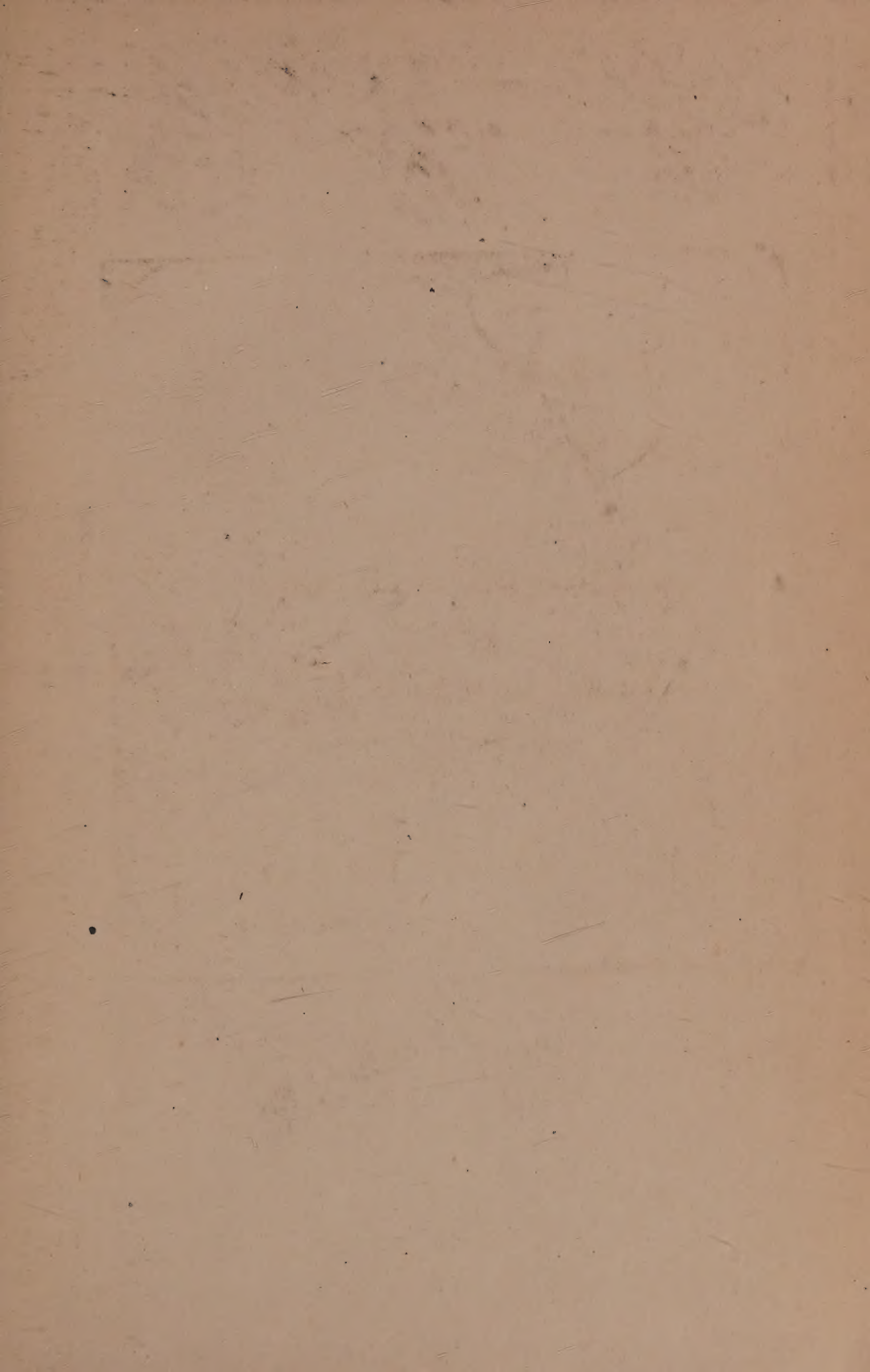
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The Conscience and Concessions:

*How May the Individual Become Related
to the Many ?*

The Conscience and Concessions:

How May the Individual Become
Related to the Many?

By

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Executive Secretary of The Home Missions Council



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*To
Those Who
Think the Thoughts and Speak the Language of
Sympathy, Fellowship, Alliance and Coöperation,
Ecclesiastical,
Industrial,
Social,
International*

Preface

INDIVIDUALISM must take its bearings anew. Four great problems compel adjustment of thought and the recognition of social relations.

1. How can the individual under present conditions preserve his personality? In the complexity of social relations and social obligations and social concessions can a man be himself? To what extent can he be independent, challenging all others, standing apart, thinking his own thoughts, speaking his own convictions, obeying only the dictates of his own conscience? May a pacifist be a pacifist, when his country goes to war? or shall he be coerced? How shall a conscientious man relate himself to the Church, which but partially expresses the truth as he sees it, and to all other social obligations and social organizations, which may but approximately approach his standards, if indeed they do not run counter to his sense of the highest good? If a man must compromise, what shall be the principles of compromise?

2. How shall the wants of a man be met? Can human desires be satisfied? There are natural cravings, and abnormal appetites; there are strivings, and longings, and ambitions! Some

are good, and some are evil. The foment of wishes and purposes gives currents and cross-currents and counter-currents, whirlpools and maelstroms. What one man wants, others will not have; voices are jargon. The individual faces the questions of labour unionized, wages standardized, place pre-empted, class seemingly prescribed by fate, power centralized, recreation institutionalized, amusement censored, and privilege curtailed. Must he cease to want? or must he want only those things which others want?

3. A greater problem, one hard of solution, is, What do men need? and how shall their needs be supplied? Needs are not always recognized; and, if perceived, are not always made known. But, if unperceived, they may be the more urgent. It is society's duty to discover and meet human needs. Schools may not always be wanted, but education is needful, and we are agreed that education must be compulsory. Restraints, direction, regulation and even control of the individual may be required for social welfare, in sanitation, in housing, in reporting and caring for disease, and in promoting comfort through countless channels and in a multitude of ways. An almost infinite wisdom is requisite for the supply of social needs. Must the individual yield his judgment to a superior social judgment? Shall the State be supreme? or the Church? or neither?

4. Then there is the problem of the Goal, and the Power "other than ourselves," which is mak-

ing for it. A social movement through the centuries has been discovered, a social trek, a social trend; it has been called a social "drift." What is it? Whither is it moving? how may it be controlled, or guided, if indeed it can be guided, or at all controlled? Is the individual a chip on the surface of a stream carried by the current? or is he self-directing and a guide to others? The human family seems at times to move onward into great crises and catastrophes blindly, almost fatalistically. At other times it appears to advance upward, out of fate, away from misfortune, with an unerring prescience greater than human. Is pessimism justified? or shall we be optimists? Who yet understands the "spirit that is in man," or has caught the interpretation of the vision, glimpsed in the midst of mystery, of a perfect social ideal and an ultimate goal?

These four problems lie back of the discussion which follows. But the starting point is the individual. It is his world. Said my little boy this morning: "If you didn't know anything, you wouldn't know anything, would you?" And he is facing this great social world; and all he knows of it is all he knows; and he, for him, is chief of all, and he must interpret all.

Most of the following chapters have grown from lecture-courses,—one in Montreal under the title "The Church and Social Service,"—another, entitled "The Conscience and Federation," before

the Hartford Theological Seminary. The ninth chapter has appeared in the *American Journal of Theology*, nearly in its present form, under the caption "The New Interdenominationalism."

A. W. A.

New York.

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I

THE HISTORIC MOVEMENT TOWARDS UNITY

THERE is a curious fact in the history of mankind not often noted. Conditions and forces, which at one time produce a certain series of effects, at another time produce exactly the opposite effects.

Most of the influences which to-day are uniting men into social and religious centers, a few centuries ago were dividing them. The centrifugal tendencies have become centripetal. Curious as this is and exciting to the fancy as it may be, it carries a profounder lesson than one in physics, or even in human history. It suggests that there are spiritual reactions, beneath the surface of human experience, which condition the movements of men and the effect of their influences upon the continuing institutions, which outlast the generations. Historic continuity may not be consecutively consistent. As the actions of yesterday may to-day produce the opposite effect to those which were produced yesterday, so the action of to-day may be as much out of accord with the needs of to-day as the opposite action yesterday would have failed to meet the needs of the former occasion. The

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spiritual content of an act, or a word, is of greater significance than conduct and confession.

MATERIAL TENDENCIES

Three centuries ago, when the *Mayflower*, tossing on the ocean, sought her western way, she was the emblem of transportation and migration for social dissent, disintegration and alienation. Centrifugal compulsion drove her forth, even more than the breezes which filled her tiny sails. She was a protest against conformity and social uniformity. The consciences of the men whom she bore, having found scant toleration, were prepared to give none; they sought freedom from superior direction and domination, and desired, as well, to be left alone, without the necessity of welcoming to their liberties those who differed from them. It was a migration of independence, individualism and intended isolation.

Now the great steamships, in times of peace, crossing and recrossing both in the western and the eastern seas, are the means of easy communication, the expression of a well-nigh universal fellowship, the agents for the commingling of the nations in an almost uniform cosmopolitanism. The under-seas cables, the overland wires, the aerial flashes and disturbances of the ether are all unifying agencies in a common brotherhood. A war-disturbance, though it last for years, is but an incident in the social movements of centuries. We share our food crops,—at a price to be sure, yet we

share them. Our inventions, our material comforts spread unto all continents, into all islands, and unto the remotest corners of the earth. We have long been establishing upon a material basis, if not indeed otherwise, a social structure of fraternity.

ECONOMIC TENDENCIES

All parts of the world have been learning the common lessons of barter, exchange, trade, commerce. The currency and the coinage of all lands find their ways into the common marts, market-places, bourses and banks. While as yet there is no international currency, yet the rates of exchange between all countries, north, south, east and west, near and remote, are as but commonplaces in certain financial circles. The price of wheat in America has often been determined by the price of wheat in Russia. If a flood sweeps through certain parts of China, factories in England, Italy and the United States, which use large quantities of China cotton, become paralyzed. When Germany withheld dyestuffs, we at first shut down our factories and went without certain grades of silks, cashmeres, and woollens. When analine dyes, manufactured from coal tar products in Europe and America, take the place of vegetable colours, then villages in India, dependent upon indigo culture, are bankrupted and depopulated by the scores and the hundreds. Japan, no longer a hermit nation, vies with Yankee ingenuity in the production of metal and textile manufactures. Despite the artificial bar-

riers attempted by tariff legislation, the wages of labour in all lands tend towards common levels. We imitate each other in our inventions; we reproduce physical comforts and social comforts with almost equal ease. The grade of civilization, expressed in economic terms, varies less in the different lands of the world, and among the different races of men, than in any previous day of the world's history. The financial pulse felt in Threadneedle Street, or felt in Wall Street, shows fever, if there be economic disturbance in South Africa, in Japan, in Brazil, or in Assam. We have been erecting, during recent years, a financial brotherhood out of the world's wealth and the world's possessions.

As little provinces within this great economic empire, we have erected a great variety of guilds and unions and federations for the different trades and crafts and arts; and a no less varied, almost heterogeneous group of combinations, corporations, syndicates and trusts, centralizing capital, and, if not unifying, at least fortifying leadership over against leadership, like petty principalities against petty principalities; and we have been gathering the hoarded treasures of even the poor into savings banks, trust companies, loan companies and national banks, and have brought them together into a common system of federal reserve and national supervision and control; thus testifying to ourselves and to all the world a conviction, becoming wide-spread and almost universal, that financial supremacy and national prosperity depend upon economic unity.

POLITICAL TENDENCIES

Since the days of Magna Charta, when certain barons of England secured from reluctant King John a guarantee of their personal liberties and some small share of representation in the council of state, which imposed taxes and regulated social relations, the cause of democracy has moved slowly, though with painful tardiness, towards a fuller and more perfect realization. In that branch of the great human family of which we are a part, which we deem the best exponent of democratic principles, the seven centuries have seen changes, vast and stupendous from one point of view, scant and but primary as beheld in another light, yet significant and prophetic of the ultimate realization of a federation of man. With some success we have learned how, in a democracy, to find the leaders who will rule for a brief time with human welfare in view, and then relinquish power to their successors. Our failures have been humiliating, yet our successes have been sufficient to inspire confidence for the future. With some measure of gratification we can regard our efforts at elevating the whole sovereign people, through education, free discussion,—in the press and on the platform,—and by unrestricted exchange of ideas, towards unity of purpose and acquiescence in common plans. Our dissensions, our revolutions and our violations of law have been sufficient to make us shamefaced before the great possibilities of political brotherhood, which have lured the statesmen of many

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generations, like seers and prophets, towards the new social order which their visions and their activities have helped us, in part at least, to realize.

The unification of millions into a coherent, self-regulating organism, is a vast undertaking, immense in its possibilities of confusion and disaster, requiring more time than a single generation, or many generations, can compute. Political wisdom can scarcely be transmitted from generation to generation, or from day to day. Almost every individual, in the exercise of his personal liberties, must experiment for himself in the domain of social relations, and slowly accumulate practical sense of political value. The student of history, looking back over the past, sees what appear to him needless repetitions of long since proven follies; and the painful struggles of social schemers and reformers, whose nostrums and panaceas time has demonstrated to be worthless, still confront him to-day. Democracy advances, but advances very slowly. The real gains of democracy may be stated in the following few convictions, which are quite generally, though not as yet universally, accepted: (1) The individual has a right to exercise and enjoy personal liberty, which means the right to possess the products of his own labour and the right to express his own ideas. (2) The individual must subject his personal liberty to the rule of the majority. This involves equality of franchise, and subordination only upon consent of the governed. (3) Gradually we have moved towards the convic-

tion that a political unit, self-determined, has a right to exist with its own self-chosen peculiarities without molestation from outside powers. This conviction, fully entertained in many quarters, is not nevertheless universally conceded. Very recent acts, which have been justified as necessities in time of war, have shown conclusively that some great nations do not respect the integrity of smaller nations. The principle of democracy, however, is moving in the direction of general recognition that the form and the area of government must be determined by the people themselves who are governed. (4) We are also making notable progress towards the formation of some kind of international, or universal, parliament, which, composed of representatives from all nations, shall determine the rules and regulations to govern nations in their mutual and reciprocal relations. This parliament of nations, or international federation, has been, in a tentative and experimental way, outlined in what is called The Hague Tribunal. Begun on invitation of the Czar of Russia in 1899, and aiming then at international agreements, which should abolish war and establish a permanent court of arbitration, this Tribunal, during the years of the twentieth century thus far, has undertaken to formulate an international code of honour, in accordance with which disputes should be settled, and wars, if they arose, should be conducted. The ideal is still before us and is regnant in many minds, but, however much the nations may desire it, and may be moving

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towards it, has not yet been realized. The great world war represents the majority of the nations struggling to maintain this ideal.

Here, in the midst of this twentieth century, the experiences of mankind seem to manifest a reversal to type. The employment of force, which was once the means used for uniting men, and was then discovered to be the occasion of revolutions and separations, has again been invoked in the name of "civilization" and "kultur" for far-reaching plans of unification, with the obvious prospect, however, of failure, if not indeed of producing the opposite effects. Political schemes constantly revert to the use of force. Even the proponents of peace would obtain peace by the force of arms! And the leagues for peace, whether of men or of nations, rely upon force as their ultimate resource. All this is needful because in the affairs of nations, as in affairs personal and social, there are men who, though ostensibly governed by reason, submit finally only to force. Human frailties are the cause of slow progress in the socializing and unifying political tendencies of the day. Yet these tendencies, many and real, are effective.

SOCIAL TENDENCIES

In the domain of the ideal, where art, in its varied forms, where literature, scholarship, science and philosophy hold sway, men are bound to feel a common fellowship, to share common possessions, and to strive in similar ways. There is a note of

universality about all of these higher pursuits. Genius cannot be provincial, nor ephemeral, else it would cease to be genius. It is universal; it belongs to all countries and to all times; it is human. If one talks at all of men who are great, or of events which have been decisive in the world's history, one is really speaking of social forces, which in the past have overstepped local bounds, and transcended the opinions of a day, or of a generation.

True art has never belonged to an individual, nor to a race, nor even to an age. We may speak of Phidias and Praxiteles, and may go to Athens to see the beginnings of Greek sculpture and architecture; but the art of Greece is not simply Grecian, it has been the property of all the world since the days of its first expression. As matters of convenience we may classify the great masterpieces in painting as Flemish, Spanish, or Italian; but Holbein, Murillo and Raphael have painted for all mankind and for all time, and belong to the world. Of the great masters in musical composition the majority may have lived in central Europe, and may bear names which we call German,—Bach, Handel, Wagner; and yet their work can better bear the designation, if we only had it in proper form, of Human, for music is an universal speech.

In literature the movements of greatness are almost entirely towards the high court of brotherhood. When the thought goes back to the very

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fountainheads of a national literature, there appear the first instincts, which not only expressed, but potently originated, national consciousness and national unity ; and the literatures, at first divisive, separating men by different languages into groups and nations, as they became great, overstepped the bounds and barriers which they themselves had created, and tended to weld men into one great fellowship of letters. Dante, Goethe, Victor Hugo, Cervantes and Shakespeare,—to name men of different times and widely differing talents,—did not, and do not belong, to Italy, Germany, France, Spain and England alone ; they belonged, and belong, to the world ; they unite us in an appreciative audience of world hearers and world readers. It would not be a difficult proposition to prove, in my judgment, that Shakespeare, more than Wellington or Nelson, has made the English name great, extending the sway of England almost around the wide world, and cementing together the largest single imperial power the world has ever known. Literature once divided men ; now literature unites men. The British Empire has cohesion and exercises dominion over a large part of the world because the British mind, more than any other, has expressed itself in the terms of universal brotherhood, mutual dependence and common interests ; and has wielded a more persuasive influence, and more effectively welded together the peoples within its domains than have its armies and its navies.

Science and philosophy, provocative at times of discussion and debate, and separating the learned savants into schools and groups, have nevertheless through the course of the long centuries tended to bring men together into a world fellowship of scholars. It would be absurd to think of mathematics as Italian, French or German. The fundamental principles of notation, combination and relation, expressed in mathematical or algebraic terms, are universal; and men who enter into an understanding of them become fellows on the high plain of universal thought. What though Euclid, a Greek, lived in Alexandria? Geometry belongs to all the world, and unifies those initiated into its mysteries. The swinging lamp, which Galileo observed, and the falling apple, noted by Newton, swing and fall in whatever lands men may be, and but join those who see in the fellowship of vision and interpretation. A history of philosophy strides through time with an almost total disregard of racial peculiarities and national boundaries. Divided as men have been by their thoughts, yet in thinking they have consorted together on the same level, breathed the same atmosphere, employed the same terms, grappled with the same problems, dealt with the same realities, probed into the same mysteries, and realized a common fellowship in the pursuit of universal truth. Socrates, Plato, Aristotle, Thomas Aquinas, Kepler, Bacon, Descartes, Rousseau, Locke, Berkley, Hume, Kant, Hegel, Schleiermacher, James Stuart Mill, and

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Herbert Spencer are names which, like mountain peaks, mark the upreachings of the underlying strata of which the whole earth is composed. They may seem to stand apart; but they are fundamentally united, and all their investigations and conclusions, at times seemingly divisive, are nevertheless through the wide reach of time unifying. In pure thought, in the domain of high intellectuality, the barriers of lands, of races and of time, disappear.

RELIGIOUS TENDENCIES

There is a social aspect of religion which, apart from its content, suggests unanimity to the thoughtful. Religion is a universal characteristic of the race. The physician and the surgeon have learned that, barring abnormalities, mere "freaks" of birth, the human body, whether white, black, red or yellow, is anatomically and physiologically the same; a broken arm when reset will knit together in practically the same way, whether it be an American's, an African's, an Indian's, or a Chinaman's. The digestive process is essentially the same in all men everywhere. In almost as exact and definite a way, out of the fuller acquaintance with, and investigation of, all races of men in all parts of the earth, there has grown up a new religious science termed, somewhat descriptively, Comparative Religion, whose inquiries, carried into the very diversities of religious faith and practice, bring back to us a large body of conclusions which indicate that

the normal religious processes of all men are essentially alike. There is great social significance in such facts. Divided as men may be into theists, deists, naturalists or agnostics; classified as they may be as Hindus, Brahmins, Zoroastrians, Confucians, or Animists; separated as they may be as Mohammedans, Roman Catholics, Greek Catholics, or Protestants, they possess, nevertheless, the same ethical and spiritual anatomy and physiology; their religious natures are to all intents and purposes alike.

The universality of religion, of great sociological significance, gives an even more important apologetic testimony. Religion cannot cease to be, inasmuch as it springs primarily out of the constitution of man. Only when man ceases can that, which is constitutionally and essentially his, cease. Religious forms and religious experiences which hitherto, and even yet, separate men, must nevertheless be looked upon as an ultimate ground of agreement and accord. The race cannot outgrow and shuffle off its religious nature; it may lay aside external forms through which it has sought expression, and by which it has as frequently been misunderstood as it has been understood.

For the Christian religion the centuries are accumulating a vast mass of defensive testimony to which each day and generation adds its contribution. In the twentieth century its durability through the ages, its unlimited adaptability to every kind and condition of men, and its perennial

freshness in yielding up to research and investigation seemingly inexhaustible stores, both of truth and mystery, mark it as destined for ultimate survival,—the world religion. I make these statements on the ground of no prophecy, nor because, I trust, of personal bias and predilection, but in view of the evidential value of the sociological fact that the Christian religion, begun in Jewish mould, has fitted no less perfectly the type of mind of Greek and Roman, and has come down to our day with an adequacy for modern needs and modern conditions greater than that evinced by any other religion. The history of the Christian religion is in itself a complete apology. It is gathering nations to itself as in the past it gathered individuals. To point out its imperfections does not detract from its supremacy.

But in a much more beautiful way the religions of the world, and particularly the Christian religion, are bringing men together. At very heart the essence of religious systems reduces to nearly the same constituent elements. Men seek for truth through ways of revelation; they reach up for fellowship with the Great Spirit; they have codes of moral conduct which they continually violate, and for the violation of which with heavy consciences, they seek some form of atonement, restitution and restoration; they look for some experiences either of punishment or reward in the hereafter; they cling to belief in an immortal existence, for to them the life begun here is obviously more than a life of

mere flesh and blood. Out of these common religious convictions have blossomed fair flowers of personal virtue known and recognized and tried amongst all men. "Love never faileth"; and this is perceived, irrespective of faith or confession. Kindness, gentleness, fair dealing, honesty, sobriety, neighbourliness, helpfulness, sympathy, these are qualities, the very flower of every faith, which are recognized by all men as expressions of true religion. These simple, yet great, religious experiences are bringing men together in a common fellowship.

The more thoughtful of mankind in their religious experiences and thinking are moving towards more common philosophic grounds. Idealism and pragmatism, diverse and opposing as they may seem, nevertheless tend towards common spiritual centers, away from dogma, away from ceremony and rite, away from symbol, back to the realities which the soul itself can apprehend or experience. The philosophies seem to divest the soul of its outer garments and coverings, and bring it face to face with naked realities.

In recent days both science and philosophy have a tendency to move towards a common spiritual center. Not long ago the molecule and atom were spoken of as the ultimate, indivisible unit of matter. More recently the scientists have spoken confidently of electrons and ions, centers of force, or vortices of motion; and of these as the final analysis of molecules and atoms themselves. Such scientific definitions as these approximate very

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closely the philosophic conception that underneath all physical phenomena is mind, or force, or will. And all of these conceptions are themselves but interpreting features of Christian theism, which thinks of all variation as historically reducible to one creating mind,—God. Theistic evolution, which seems to be the most rational explanation of the universe and of the creative processes through which nature has taken, and is still taking, her varied forms, predicates, as the underlying, infinite, self-expressive substance, personal spirit, that is, God. That He is immanent, a new and clearer conception of His omnipresence, has recently become almost a theological commonplace. Mind is the substance of matter ; force, operating according to law, is the explanation of phenomena ; God is the foundation of all reality. This tendency towards philosophic monism, characterizing the higher thought of our day, tends to unify men, as it tends to simplify their problems and head them all up in one great problem, that of knowing God and His ways and His laws.

INTERDENOMINATIONALISM

The apostolic college, which our Lord gathered about Himself when on earth, seems to have contained in embryo representatives of all the variations of religious experience and expression, which in these recent years have become crystallized into the denominations and sects, so numerous, so much akin, and yet so far apart. There was Peter, en-

thusiastic, impulsive, emotional, energetic, a fair representative of many millions who since have followed him, sometimes afar off as he followed his Master, sometimes out-petering Peter in petrine peculiarities. We have used the phrase "to peter out," when we mean diminish or vanish ; but Peter did not "peter out," he became strong and stalwart in the end. The strange thing is that the Roman Catholics, instead of the Methodists, have adopted him, who was emotional and impulsive, as their patron saint and highest pontiff. There was Philip, cool, calculating, a good financier, who could readily compute the amount of bread and the cost thereof needed for a multitude of five thousand people, who would lunch off of the Master's miraculous bounty ; but Philip could not discern spiritual presences ; he asked in vain for a clearer manifestation of God the Father than that given by Jesus Christ in His own person. I will not name the denominations, busied with the technical and the mechanical structure and provision of the earthly Church, who are typified by Philip. But they are present ; they are upon the earth now. There was Thomas, not rightfully a doubter, but an investigator, who accepted no man's *ipse dixit* ; but, going back of statement and belief, would test the validity of Christian confession and creed by his own inquiry and personal experience. Was there ever a keener, higher critic than he ? He was not however denounced by his associates, nor rebuffed by his Lord. Evidence, corresponding to his inquiry,

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was forthcoming. Then there was John, once a "son of thunder," but, receptive of truth through intuition, was later calmed into contemplative speculation and mystic penetration of esoteric truth. His spiritual descendants have been many.

It is not needful to go through the whole list of the apostles. We do not know them all so well as the four named, yet there was a Judas, chosen by the Master just as truly as any of the twelve, who made the mistake, the greatest mistake of all, of taking his own life and shutting off the possibilities of recovery and reformation which his penitence and remorse presaged. Peter denied his Lord as emphatically as did Judas, and doubtless at the time Peter's selfish purpose was quite as evil as that of Judas; yet Peter lived and outlived his evil. Judas died, and, in the memory of all the ages since, has been accursed.

These were all disciples of a common teacher. With equal advantage they sat at His feet, heard His discourses, beheld the wondrous deeds performed by His hands and at His word, and noted the gracious influences proceeding from His person. Yet how they differed! Nevertheless in their differences they were united, under a common authority, in the same fellowship, moving towards the same goal. That fellowship, under the same authority, as we move towards that same goal, which we now are beginning better to understand, we to-day are recovering. Sectarianism tends to disappear in our recovered Christianity.

During the days of its original unity the Christian Church became secularized and commercialized. Beset by earthly powers it sought to make itself an earthly power, and to resist earthly powers with worldly means. It became the captive of its own successes, and gradually was converted into that very worldliness which it sought to resist. It made a man, and men, its final authority; and required conformity of all his adherents. The revolt of Martin Luther, and the appeal to private judgment, were spiritual necessities. The Reformation began as a recovery of original Christianity.

Then alongside of that church which seemed to make organization its end, there developed a large body of dissenters who placed a book in the high seat of the Pope, and sought to secure assent to letter and phrase. But bibliolatry, aiming at unity, goes to pieces on the rock of private judgment. The individual conscience cannot be coerced; men cannot believe alike, therefore they will not profess alike; consequently as Protestants they must protest again; they therefore divide and subdivide. It is the process of reaching a firm basis upon individual reason and conscience in the light shed by the Book. The Book may still be declared to be the authority; but in reality, for each man who protests against another his own spiritual perceptions are his final authority. He may cite the passage of Scripture, but it has meaning for him only as it is interpreted and assimilated in terms of his own reason and conscience. Theological

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definitions divided men into different denominations.

In the process of centuries men discovered that the Christian religion could not be phrased in a single sentence, nor even in a whole system of theology. They discovered that Christianity was more than creed, more indeed than all the creeds; that creeds might be present and Christianity be wanting. They discovered that Jesus Christ brought to the earth, not primarily a new set of opinions for men to accept, but a new life for men to live; that what men did, really in the ultimate analysis, was more determinative of character than what they professed; that Jesus Christ brought indeed a social message; that there were human relationships to be rectified and adjusted; that there were fellowships to be established and maintained amongst men, quite as much as a fellowship to be recognized and preserved between man and God; and in these new recognitions and acknowledgments, which required centuries to attain, they perceived common tasks which could be accomplished only as they wrought together. Then there began a movement towards the recovery of a united church, a reuniting of dismembered fragments, a reforming of a disrupted ecclesiastical fraternity. The movement has begun; it has not gone far; but it is in progress and is full of promise. It looks not towards doctrinal agreements, but towards a spiritual fellowship.

II

THE UNIFYING TENDENCIES OF WAR

WAR has a twofold effect. It tends to alienate people who are in different camps, and at the same time tends to consolidate and solidify those who are in the same camp. It widens great breaches, while it fills up and erases little fissures and rents. It makes the great, rugged differences, which are fundamental in human character and human choices, stand out in bold and antagonistic attitudes, while it smooths down and reduces to insignificance the preferences and whims and idiosyncrasies by which in ordinary times men are controlled.

The great WAR,—qualified to be spelled with capital letters and stand by itself in the history of the world, because of the nations involved and the magnitude of its consequences,—which began in 1914, but started at least forty years before, and will end only many years, perhaps generations after peace has been declared, has both alienated and allied men.

CATASTROPHIC ALIENATION

It has alienated men in the groups with which we belong from the Germans and their associates.

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We were shocked into our aversion; we were not prepared for it. We were thinking well of Germany; we almost idolized things German. To Germany we went for music, for no little art, for much of our literature, for finish in science, for method and technique in education, for inspiration and examples in thoroughness and efficiency, for guidance in social legislation, even for much of our understanding of history and our philosophy of life and the meaning of religion. We may have forgotten this now, but if it were possible to retrace our ways for twenty-five years, we would remember that this high exaltation of things German was common then. Our brightest and most ambitious young men went to German universities to complete their education and to win the coveted honour of a German degree. We arranged gladly exchange professorships; we even undertook in many instances to model our entire educational system upon that of the Germans. Our subservience to German ideals went much farther than the purchase of toys, and pictures, and curious devices "made in Germany"; we were almost ready to take over things of the mind and of the spirit. There was no bitterness between us then. We were prepared for friendship; we were friendly.

But now? Now "there is a great gulf fixed." The differences seem irreconcilable. War has driven a wedge and widened the breach, and made it seem as though betwixt us and them there could never be unity of thought and purpose. They

have made aristocracy stride forth in its efforts to tyrannize over the rights of the people; they have made militarism the tribunal of injustice and the exponent of unrighteousness. For mercy they have substituted might, and in the place of honour and truth they have enthroned force. The god to whom they have appealed has been revealed as a tribal deity, whose ways were not divine, nor even human, but devilish; and by cruelty have they sought to terrorize the inhabitants of the earth.

War has made some terrible disclosures and laid naked an unchristianized naturalism, which has posed as the interpretation of culture and civilization. With such abominations there can be no peace,—neither now nor hereafter. The gulf is deep and wide, and “fixed.” It is impassable.

THE FUSION OF ALLIES

But amongst allies, how different! War fuses and blends. We tried to be neutral, even neutral in thought as well as in act. Some of us succeeded at first, because we did not know the issues, we could not see the hidden motives, we did not dream of the abominations which were cherished by the German authorities, the subtleties of deceit, the diabolical plottings, the hypocritical diplomacy, and the inhuman cruelty which were to come upon the world, as in a deluge, not upon belligerents alone, who must take the chances of war and meet its vicissitudes, but upon the innocent and helpless, those who in no way were involved in the war.

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When we knew and understood, then we could no longer be neutral. We drew towards our allies; they were naturally our allies; we could not help it. They stood for what we stand for; we discovered that they were fighting our battles and were giving their all in defence of the things which we held most dear. We only regretted that we had not earlier discovered that they were our champions, defending our liberties as well as their own.

FUNDAMENTAL ERRORS

"The king rules by divine right," said the Germans.

The king has no divine right, say we. He who *can*, as Carlyle puts it, is the Can-man, the rightful ruler. And ability now is not of muscle, but of mind; he who sees truly and acts rightly, he is the king by right, call him king, president, or prime minister. Even though a grandfather once *could*, it does not follow that a grandson now *can*. Ability does not always follow blood descent. We must be free to choose; we must be equal in our opportunities, both to be the Chosen one, if our fellows choose us, or to join with our fellows in selecting the Chosen.

"Might makes right," say they.

Right is an eternal attribute of truth, say we. Might does not make it; weakness does not abrogate it. Right is ethical, and has no expression in mere power or strength, or in lack of power and strength.

Were might the test, then children would have no rights, save incipiently, by way of expectation, and old people would have no rights, excepting as reminiscences, and the sick would be without rights, unless it was surely known that they would get well. Honour and mercy and righteousness establish rights far beyond any of the dictates and decrees of power.

"A treaty is but a scrap of paper," say they.

Every covenant is a solemn obligation, say we, not to be set aside save by mutual agreement. If a man has sworn, even to his hurt, he must abide by his oath. False hearted is he, king or nation, who violates the ninth commandment, "Thou shalt not bear false witness against thy neighbour."

"We kill and lay waste in order to give to men our superior culture and civilization," say they.

Were the culture real and the civilization Christian, yet would the method be wicked, say we. Jesuitism has come to light again in forms of brutal savagery, claiming that the end justifies the means; and so the world is taken back into the cruelties and horrors of the dark ages in the propagation of materialism and brutishness.

Here is a nation, a Cain amongst nations, disclaiming responsibility for other nations, seeking only to satisfy its own greed and lust of power, slaying, slaughtering, and claiming "a divine right"! With it there can be no fellowship, save the fellowship of an equal greed, and an equal ambition, and an equal cruelty.

ETHICAL IDEALS

This is a war, most remarkable in the annals of history. The bonds of fellowship amongst the Allies are drawn as never before. The ordinary objects for which wars are waged are totally lacking. Men and races are together, fighting side by side and dying side by side, for none of the reasons which have hitherto prevailed. Have we marked the fact clearly enough? have we let realization take hold upon us? Let us set seven questions down in order, which include the reasons why wars in the past have been fought:

1. For territory? No, this is not a war for land. Even Alsace and Lorraine, a sufficient cause for war in the French mind,—or rather feared by the German mind,—are not the cause of this war. No nation on the side of the Allies set out for annexation of territory, not even to rectify a boundary or straighten a border. Least of all does America covet soil.

2. To establish or maintain a reigning house? to fix a dynasty? Far from that. When the war began not a sovereign or a ruler among the Allies seemed in jeopardy. Some have kings, some have presidents. One great nation had a Czar and now lacks practically every form of stable government, yet the cause of warfare is unaltered. Least of all is America concerned to dictate to governments, by force of arms, who shall rule.

3. To enforce a national name, or a theory of government? Not primarily. It is a conflict of

democracy against aristocracy, but even democracy is not concerned about the name or the principles or the methods. Each country is free to follow its own wishes in all these matters. Scrupulously have we stood aloof from the internal affairs of nations, even when it has seemed to many that outside powers ought to interfere for the sake of the people themselves. But it is freedom, freedom in a large sense, which is at stake, and no nation has set out to be dictator to other nations.

4. Indemnities? No, not a farthing. The nations are spending money as money was never spent before, and without a shadow of hope or expectation that they will be reimbursed. No national loot calls them forth to sacrifice.

5. To open trade routes, or to secure special commercial advantages? There may be some economic and trade leagues after the war, for self-protection and for the penalizing of international wickedness; but these were not the motives which caused the Allies to spring to arms, or that brought the United States into active participation.

6. Was it then a desire for military and naval prestige and glory? Were there men professionally committed to war who wanted war for the sake of a career and for fame? Where are they? Where amongst the Allies? Who has seen them? or heard of them? Our leaders were opposed to war; our great men had not prepared us for war. The times seemed out of tune for war. We talked about arbitration, and planned for an international

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parliament, and had established a Hague Tribunal. Oh, the irony of the thought, that the world went to war for the sake of glory !

7. Were we mercenaries then ? Did we go to war for pay ? No longer ago than the time of the Revolution there were hired Hessians who made war a profession and fought as men dig ditches or drive teams, just for wages. Was it "a rich man's war," as some mealy-mouthed and weak-kneed semi-slackers have maintained ? No, it was not, and is not. At one time, incidentally, men made money out of war necessities, out of the manufacture and sale of munitions, and some are making money now ; but they are paying taxes also, and they are buying liberty bonds, and they are giving to the Red Cross and all other forms of war relief, and they are giving their sons as well. Already the rich have poured out their blood as freely as have the poor ; and out of the war the rich have thus far gained less than have the poor. The man with his two able hands has better pay and less loss and less worry than the man who owns houses and factories, or owns bonds and stocks. The government has stepped in and taken railroads and telephones and telegraphs and factories and industrial plants from their owners. The government has taken no job from the labourer ; rather it has given him employment almost without limit and at wages scarcely known before. More just is it to call this "the poor man's war" rather than the rich man's war, if one thinks of gain to be made from it, for

the poor man has power and dignity and opportunity conferred upon him in unparalleled measure. But it is a war neither for the rich nor for the poor; it is a people's war. All are concerned in it alike.

If none of these ordinary motives have brought men together as allies, what then have been the unifying causes which have gradually brought nation after nation, until more than a score are in accord, into alliance so sacrificial as to entail bloodshed and suffering, from which neither this generation nor many generations to come can be free?

Does it answer the question adequately, to say, in a negative way,—The fear of a rule of hatred and cruelty united the nations against the Central Powers? or to say, in a more positive way,—The love of mercy and justice united them to oppose the opposites?

At any rate, the nations now in the Entente Alliance do love mercy and justice, and do fear hatred and cruelty; and to them the German people now seem to exemplify and embody the doctrine of hate and the practice of cruelty; and they fight against hatred and cruelty and for mercy and justice.

COMPENSATIONS OF WAR

By examining some of the more important compensations of war we will discover that the elements of these two pairs of opposites are involved in the experience of our common fellowship.

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This war has its compensations. It is good that we can acknowledge this now. Perhaps in the long run of years future generations will discover that the gains are greater than the losses, awful as the losses are. We are in the midst of things so fully as to be scarcely able to understand; and yet there are simple things which are now discernible.

In the first place, in a purely intellectual way, there is coming to us all a vast extension of knowledge. We are learning about all the world and all of the people of the earth. Lessons in geography come to us daily. Serbia and Bulgaria many of us can bound, when a short time ago we hardly knew that they existed. Places in Belgium and France have become household words. Russia and Mesopotamia appear as familiar friends; and almost every movement of troops makes some part of the world a better known place.

Along with mere existence and location of places we have acquired also some acquaintance with the forms of government, with reigning houses, and prime ministers, and the hopes and aspirations of the people. Even parties and factions in almost every part of the world have loomed large in our thoughts as we have taken account of the attitudes of the people and the part they are playing in these momentous days. In Poland, and Armenia, and Greece, and Russia we have traced the political acts and intentions of the inhabitants.

Although it is a present occurrence, yet the war has forced our minds backward, somewhat at least,

into the records of the past. A historic consciousness has been forced upon us. We have been obliged to think of England's colonization plans and policies,—of France's acts, some generous almost beyond credence, some fickle, some impulsive. Present occurrences have constantly been speaking to us of past preparations and experiences of former days, by comparison, if not indeed as causes. None of us can live now in the midst of stupendous happenings, while history is so conspicuously in the making, and be again as we were, faintly interested, if at all, in the greater movements of the human race. People who live through a war like this are for all time more intelligent observers of human affairs.

Then in the practical knowledge of applied science, and skill, and in material inventions, how the domain of our acquaintance has widened! The engines made for destruction, the airplanes, the submarines and the tanks, all have promise of being turned to the arts of peace. Every little device, by which these have been brought nearer towards perfection, whether in one country or another, has become the common property of men and has been converted into uses benevolent and constructive. The airplane, perfected in war, carries mails, and may soon convey passengers and goods. Indeed private individuals are prepared to use the flight by air as others long have used the automobile. Germany showed us in the *Deutschland* that the submarine might be a carrier of freight and merchandise. The tank, sprung from the tractor, in

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its development and perfection, turns and blesses the tractor from which it sprang. In the field of electricity, in manufacturing, in forging and in welding, and in almost innumerable ways, science has been applied to art, primarily in the interests of the war, but with great and lasting advantages for times of peace. All of these things are becoming diffused amongst the people, and will be better known, when peace is restored.

THE VALUE OF LIFE

But in the direction of conserving life the most wonderful advancement has been made, in the domain of preventive as well as therapeutic hygiene, sanitation, and medical and surgical practice. Plagues, epidemics and diseases, which no longer ago than the time of the Spanish War were more destructive than bullets, have practically disappeared. The soldier in camp and cantonment and at the battle front is physically safer than the civilian as he was at home. Burns, which even when the war began were irremediable, are now healed and the suffering rendered but trifling compared with what it was. Wounds, formerly fatal, are now cured. Through a citizen soldiery an enlightened government has learned how to reach back into the home and remove many of the causes of illness and physical unfitness in a wide variety of conditions, which may be grouped under the head of venereal diseases, or lack of nutrition, or unsanitary surroundings. The health of the world

will never be on the same level on which it has been permitted to exist in the past. Despite the physical loss of millions of lives it is not at all unlikely that there may be a positive gain because of the higher plane of living unto which all will be obliged to ascend, both in this and in other lands, because of a social consciousness which will take possession of the people and demand a common high standard in housing, in eating, in drinking, in sleeping, in exercising, in resting, in working, and in ordering all of the daily routine. Even by the war the value of physical life has been enhanced.

SOCIAL SYMPATHY

Better than physical gains, however, are the social sympathies which have been awakened. A short time ago conventionalities held us apart in groups and classes. Races from across the sea lived amongst us, still speaking a foreign tongue and cherishing strange customs and unassimilated ideals. If there was not bitterness, frequently there was indifference. All of that is past. In restaurants, on the trains, in the streets, we speak to each other; we entertain common thoughts as we read the daily paper; we move in the atmosphere of common purposes and common devotions. The clannishness of neighbourhoods is breaking down and the "jingoism" of nations is disappearing.

With our personal acquaintances and the removal of race and clan prejudices, we have entered into a new domain of sympathy. We have discov-

ered the cosmopolitan character of our country and of the world. No "Hymn of Hate" belongs to us. We recognize as we have not before mutual dependences and we have developed the sense of interrelation and are ready for the coördination of most of our efforts in effective "team-work."

Benevolence must be acquired by practice as are other good virtues. We have been wonderfully blended through the demands of benevolence upon us. The Liberty Loan drives, the Red Cross campaigns, the war relief appeals, all of the demands upon the American people, whether for the purchase of War Savings Stamps, or for gifts to the Young Men's Christian Association, the Young Women's Christian Association, the Knights of Columbus, or other organizations, have brought us out of the isolation of our group and selfish consciousness into acquaintance, coöperation and united service and sacrifice. Patriotism and nationalism have grown thereby, and men and women have been almost recreated. Because of active participation in a Red Cross campaign in a Maine city I became acquainted with my fellow citizens whom I had not known before and had thought of simply as French Canadians, Greeks, Lithuanians, Poles and Jews; and the acquaintance brought us into the atmosphere of real respect and no little friendliness.

PRACTICAL IDEALISM

The war has also united us in a very practical idealism. The appeal of the heroic grips us and

unites us. A boy in khaki becomes now in a very real sense "our boy," whether we knew him before he donned the uniform, or not,—whether he was of our race or of our circle, or not. We not simply feel kindly towards him; we idealize and idolize him; he becomes to us a spiritual embodiment of country and righteousness and liberty,—all of those things for which in our best moments we know the war is waged. Out from all our homes, from the rich and the poor alike, go these boys and they carry with them our admiration, our affection and our devotion. We become blended thereby in the upper altitudes of disinterestedness and self-forgetfulness, in a fellowship which is ennobling.

THE PRACTICE OF ALTRUISM

By the practice of altruism, which many of us are engaging in as never before, we are helping to bring in a new and a better social order. The governments of the world are regulating human actions and shaping the habits of life more for the common weal and less for individual advantage, or personal gratification. The way in which the nations have dealt with the problem of intoxicating drinks is a case in point. That men may be better fit for war, prohibition has become the standard in almost every land engaged in war. In Russia vodka was abolished almost by a word. England put severe restrictions upon ale and beer. France refused longer to be in bondage to absinthe. Here in the United States we have the beginning of a

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national system of prohibition which promises soon to be ratified as a part of the national constitution.

In the frank recognition of the dependence of the war upon industry we have made a great gain. They serve, who work in munition plants and in manufacturing establishments, no less than they who bear arms. Without the home worker, the army in the field could not be sustained. And we have gone so far, consciously and consistently, as to acknowledge that the farmer on his fields and the housekeeper in her home are essential to maintaining our national welfare and to securing the peace and prosperity of the world; they too are soldiers of defence. We have come pretty near to saying that the only slacker is the idle, and the only traitor is he who disorganizes and destroys labour, or the products of labour. Never was honest toil more highly exalted than in these recent days of world crisis and chaos. The principle of the selective draft is, that men at work are as important as soldiers and sailors, and each must be where he can best serve his country. We have become, by this test, a nation united in a holy cause, willingly and conscientiously foregoing articles of food for the sake of others, most of whom are but mere names to us, yet the names of our Allies.

SPIRITUAL MINISTRIES

Where the motive of greater output of toil, of better and quicker production has prevailed men have entered voluntarily into one of the finest acts

of freedom, that of ministering unto others, of serving the world. The speeding up of industry, when accompanied by a clear recognition of national and world needs, is far more than a mechanical or a commercial triumph; it is a triumph of spirit, of the soul of man. The nation has been finding its soul and has been saving its soul in the midst of these fiery ordeals. The little "war gardens" and "community gardens," the daily practice of thrift, saving a little here and a little there, are all evidences of altruistic self-denial, not unlike the offering of self which the willing volunteer makes when he enlists for service overseas.

The war is giving to the world a tremendous push towards democracy. It is a war of ideals. Autocracy and absolutism are pitted against democracy and liberty. A new attitude of mind is emerging, the world over. The phrases of the past are inadequate to express the new hopes and the present urgent longings. A social reconstruction is taking place, not violently, as in a revolution, nor yet altogether quietly, as in a peaceful evolution. Feelings have become intense, while language has been but partially attempted. But men are insisting upon *reality*. This is apparent in state papers; it is plain in the experiences of men "over there"; shams and hypocrisies and incompetency are thrown overboard. The new efficiency rests upon merit and demands merit,—not blood, not inheritance, not reputation, not place;

but sheer merit. And a new economy evaluates possessions anew and tests values in accordance with human welfare. Only those who do not know what Christianity is can say, in the midst of this extension of the meaning and significance of brotherhood, that Christianity has failed.

III

THE PROTESTS OF INDIVIDUALISM

THE first and fundamental cause of separation, isolation and differentiation is man himself. Each man is a separate individual; however susceptible he may be to influences exerted by others, he nevertheless cannot extinguish his personality, nor can one man exchange with another his personality as he would exchange jack-knives or garments. There is a positive, uniform Ego which persists. Despite physical changes which entirely reconstruct the body at least annually, yet that invisible, immaterial self, housed within the body, and manifest through its physical parts and powers, retains its conscious identity and perseveres. The changes from infancy to old age do not disturb its continuity. It is self; and not another. Indeed it stands over against another, and all others, in a kind of opposition of personal self-realization and self-expression. In simple individuality and personality there is a kind of antithesis and antagonism to all the world. In proportion to a man's originality and independence is he a non-conforming and non-following part of the social whole. Genius, in part, finds its definition in intense individuality.

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If to simple individuality there be added selfishness, self-seeking, or any form of forgetfulness of others, then the person becomes an unrelated, and even destructive, social force. His individualism, being self-centered and unassociated with other individuals in altruistic thoughts and services, becomes ethically an alien substance in the social fabric, uncoördinated, unincorporated, without adjustment to, and therefore destructive of, the social whole. An individual, in proportion to the strength of his individuality, moves away from social unity.

Perhaps this statement of individual isolation, allowing for every variety of idiosyncrasy and degree of insistence, sufficiently states the fundamental cause of dissent and disfellowship in the Church and in society. But a fuller analysis is necessary.

PERSONAL PECULIARITIES

The notes of a person are these: (1) mind, (2) emotions, and (3) will, all conjoined in (4) self-consciousness. It is not possible actually to divide a person into these, or into any other parts. His other name, "individual," indicates that he is indivisible; he is a unit; and yet his personality functions in different directions, which may be descriptively stated as intellectual, emotional and volitional. None of these functions can be separated out from the combination within which they co-exist. No two minds are alike. Any person

functioning intellectually maintains an unvarying distinction from all other persons. In like manner a man's emotions, or sensibilities, while more readily affected by environment and the influences of others, remain nevertheless uniformly his own. Least of all can the individual surrender his will, or substitute another's for it. In this direction of his soul's functioning is he most persistently unique and individual.

Now all of these personal powers, which are of course mere commonplaces to us, exist in self-consciousness. We know that we are ourselves, and are no others; we remember former days, though for brief periods we may have lost consciousness hundreds and thousands of times, in sleep and in other hypnotic states; we feel the thrill of self-assertion, of self-direction, of self-control in the exercise of will, which, we know, despite the subtleties of school men, is, in the domain of our own self-consciousness, free. That self-consciousness is the philosophic basis of sin; that self-consciousness is the beginning of repentance and redemption; that self-consciousness is the starting point of virtue and righteousness; that self-consciousness is the foundation of social institutions and of democratic government. How much of the divine image is wrapped up in these qualities of human personality man can scarcely comprehend. God, as we know Him, has personality, mind, sensibilities, and will, conjoined in self-consciousness.

Yet, individual as men are, they must establish

and maintain social relations. The extent to which they do this, voluntarily and with good accord, determines the extent to which they become disintegrating or unifying forces in society. All must begin in the family, with relations to parents, usually to brothers and sisters, as a rule in a larger circle of relatives and friends and neighbourhood; and ordinarily a widening circle of touch and contact, of sympathy and obligation, receives the growing youth. If at any point the outward movement towards harmonious adjustment with the many in a social organism is retarded, or is thrown back upon self, then the individual, unassimilated, becomes a foreign social body, disorganizing, disturbing, disintegrating.

We have long been in the habit of pointing to four groups of personal peculiarities which have been looked upon as almost, if not quite, unalterable, dividing men into classes from which, we have thought, there was little chance of escape. These four groups are temperaments, tastes, opinions and pride.

DIFFERENCES IN TEMPERAMENTS

Temperaments are pronounced. They are clearly recognized in racial characteristics. I suppose every one would acknowledge that the Germans and the French are not alike; the adjectives stolid or solid, phlegmatic, vivacious, would not fit both, and would not be applied indiscriminately to either. The English and the Italians differ widely in tem-

perament. No one would deny that the African is totally unlike the Asiatic. Nor in circles of a neighbourhood are men the same. There is the intellectual type ; there is the emotional type ; there is the mystical type ; not to mention the practical, the melancholy, the sanguine, the humorous.

These types and temperaments are gregarious ; they tend to socialize their own characteristics ; affinities attract them ; and then in mutual fellowship they express opposition and show antagonism towards other groups temperamentally different. This is the explanation of many class distinctions ; this is the foundation upon which many men would justify the organization of clubs and leagues and guilds and parties and cliques. Upon this foundation, indeed, rests, as many men conceive it, the explanation and justification of the differences in the Christian Church, which are manifest in denominations and sects. It is said that men are temperamentally unlike ; that they cannot combine and coalesce ; that they are mutually repellent and repugnant ; that they are born so, that they cannot help it, that they are not to blame. It is claimed that these are fundamental and inescapable conditions with which we must not quarrel nor contend.

Historically differences in temperament are a fairly adequate explanation of many dissensions and schisms ; but they are not a final *terminus ad quem* ; they are not a *cul de sac* ; they do not bring us up against a stone wall, which must be labelled "No Thoroughfare."

There are modifying considerations which must be brought to bear when we consider the question of temperaments. Outward influences affect changes. There is a constant and strong tendency for every individual to become assimilated by, and incorporated in, his environment. The subtle psychological laws of his being tend to convert every man into those objects to which he gives prolonged attention. As the advertising dictum of an article of food has it, "Tell me what you eat, and I will tell you what you are," so we can almost say with scientific exactness, "Tell me the prevailing characteristics of your community, and your friends, and I will tell you most of the social conceptions which, consciously or unconsciously, control your activities."

Men are constantly adjusting themselves, sometimes by intention, oftentimes unawares, to circumstances and situations for which they at first had no liking and seemed to possess no adaptation. They are doing this in the extreme north; they are doing this in the south; they are doing this in industrial establishments; they are doing this in the pursuit of art; they are doing this in social relations. They are also doing this in the domain of religion, before altars, at holy shrines, in temples, within the church. Not always exactly as a man would, if he were wholly free to choose, does a man worship God; but because he must, owing to social limitation and local environment, he worships as he can. He may sacrifice somewhat of his

choices; he may rebel at heart; but he is not doing the impossible. And consequently in his environment a man himself is undergoing an inward change. Strangeness to him gives place to familiarity; that to which he at first objected, at length is at least no longer unpleasant because he has altered; finally it may become the natural expression of his own impulses. So great is the effect of environment upon men that, in case of children, most susceptible to surroundings, it seems to have been proven that four out of five follow the course of the currents about them, rather than the direction given them as individuals solely at birth.

We may, therefore, make too much of temperament, and class, and group distinctions, and too complacently fall back upon a fatalistic contemplation of them, as though they were final and inexorable. They must not be overlooked; they must be reckoned with; they are socially and ecclesiastically disturbing, but they must be taken for what they are and no more.

DIFFERENCES IN TASTES

Differences in taste are not so fundamental as differences in temperament. By temperament is usually meant those qualities of mind and heart with which men are born, while tastes are the results of cultivation, education and habits. It is quite likely that one's temperaments can, by cultivation, be so modified and changed as to become

related to him in the same way as tastes are related, that is, acquired temperaments, or temperamental changes, may be classed as expressions of taste. The old adage, *De gustibus nil disputandum*, is based upon the supposition that tastes themselves are unalterable.

Let us think of tastes with special reference to likes and dislikes in the domain of art, culture, or æsthetics. Tastes express themselves in architectural form. There are persons who, more than others, feel the frigid effects of a barn-like structure. The upright lines of Gothic architecture, in the pointed arch and the aspiring pinnacle and spire, make a real impress upon susceptible spirits, leading their thoughts upward to heavenly things. The broad arch, the solid base, the square tower, the heavy bulk of Roman structures suggest likewise in their symbolism the solidity and perpetuity of truth. Some men depend upon these exterior suggestions of form and lines more than others. There are those who respond, too, to the blending of colour, the purples, the darker greens, the intense blue, and the neutral shades of red and yellow, all of which, proportionately combined, produce in the responsive spirits devotional moods. There is also the harmony of tone of the organ and other instruments, of the human voice, in single and counter parts, which at times seems to lift the soul out of its earthly limitations into an exalted, almost ethereal mood. There is a native love in men, varying in degree,

for all things to be done "decently and in order." The swinging censer with its fragrant incense, the flickering light through tinted glass, the lighted candle, embroidered vestments, the gleam of gold and jewels, stately processions, graceful motions, genuflections and gestures, rhythmic, symmetrical and harmonious, all rest for their vindication in ecclesiastical services upon the innate love of the beautiful, found in every man, but varying widely because of education, cultivation and association.

The tastes, cultivated within men, determine whether some are so dependent upon liturgical forms as to be unable to worship without their use, while others are offended by liturgy and ritual. Taste decrees that in one place the music of the anthem and the oratorio shall be the vehicle of exalted thought and feeling, while in other places the same emotions delight to express themselves through the medium of the latest jingling rhapsody of a revival meeting.

There *is* good reason for disputing with tastes. They are not final and arbitrary. Even where they have been cultivated to the higher standards, and their violation gives offense, yet they can be suspended, or held in abeyance. A man can worship even in environment which offends his taste. Forsooth those who are most sensitive, even in most favourable situations, are frequently most often offended. Tastes are not to be waved out of court and ignored. Reasonable procedure requires that they should be recognized and catered to under

all possible conditions ; but they should not be the absolutely determining factors in the relations of men, especially when bent upon holy ministrations.

One may trace with no little pleasure the faint and scattered indications in the New Testament of our Lord's sympathetic appreciation for art, His expressions of taste. He lived at a time and in a land singularly barren of what we would call artistic expression ; and yet He had the hills and the mountains about Him, and these He loved, for He retreated into their solitary places. He saw the sparkling, blue waters of the Sea of Galilee, walked by its side and sailed over its surface. He noticed the flowers and beheld in their brilliant hues a brighter vesture than that worn by Solomon in all his glory. He noted the colour of the fields, and the glow of the sunset skies, for He spoke of them. He even permitted the almost wanton excess of æsthetic extravagance in the breaking of the alabaster box of ointment, the rich perfume of which pervaded the house. His followers sang a song, as they left the supper table after that last memorial meal. I cannot think that our Lord would speak lightly of the finer tastes of men, of their craving for beauty in form and movement and sound. But He who loved these finer things was also willing to descend to the coarse and gross and hideous and unpleasant. He looked upon the leper without loathing ; He healed those blear and putrid eyes so common in the East ; He made poverty and wretchedness and huts and hovels resplendent with

His presence. I think of Him as loving the artistic, and yet as so loving man as to shrink from no human conditions, however repellent and distasteful.

DIFFERENCES OF OPINIONS

One of the most remarkable phenomena in the historical development of our Christian religion has been the exaltation of theology, a codified system of opinions respecting Christian truth, to the supreme place of importance. As a beginning of faith there must be intellectual appreciation; but mental understanding is simply a beginning, for faith involves a self-commitment which is volitional, and a trust, or a confiding attitude of mind which borders closely upon the emotional. The New Testament "faith," which may be characterized as "saving faith," as it was demanded by Jesus and explained by Paul, is far different from a mere set of opinions to which one may give assent as believable and trustworthy. James in his Epistle says plainly that the devils may have correct opinions, they may "believe," and yet "tremble," because forsooth their opinions, though correct, are not sufficient for salvation.

Under the influence of Greek thought and philosophy the early Christians were constrained to define their new-found "Way," and explain the meaning of the new religion which they professed, the expectation of salvation which was theirs, and the hopes of immortality with which they were inspired. Here began the extraordinary stress which

was laid upon theology. A correct definition was a defence of the Faith, and a complete explanation was supposed to rout enemies and to save, not the followers of Christ merely, but the Christian religion itself. The "unsaved" were those who could not define and explain, and the "heretics" were those who gave incorrect or inadequate definitions and explanations. Naturally the propagation of Christianity, under such conditions, consisted in the impartation of phrases, almost like passwords, which expressed opinions deemed to be orthodox.

But is opinion the chief center of faith? If it be, there scarcely seems possible a spirit of unity by which finite men may blend, while seeking infinite truth; for individuals cannot see alike, they cannot think the same thoughts, it is impossible for them to entertain exactly the same ideas. Even when they use the same phrases, the meaning given to words will vary. No, opinion is not the sole standard of Christian validity. It is true that thought back of an act is more important than the act itself, when ethically considered, as the motive determines the ethical content of conduct, but that part of thought which gives colour and character to deeds, which we call intention, is far different from that part of thought which, held at first as opinion, may pass by slight gradations through faith and assurance into conviction.

We must recognize that the thoughts to which we give credence may be classified in at least four

groups: (1) In the first place there are statements of facts. History, which is a recital of events and facts, is for the most part credible. Occurrences which we may not ourselves have seen, which are described to us by others, we as a rule believe. These are statements of facts; and when received by us become our opinion of facts. (2) Then there are statements of principles. Sometimes these are reported by others; very frequently they are our own inductions from recognized facts. We all generalize; we are constantly formulating our generalizations in the terms of law. Usually these are the well-established principles, gathered out of experience and observation by which we interpret nature, so far as we know it, and by which we relate ourselves to human society, so far as we consciously establish and maintain such relations. These are our opinions respecting life in its daily routine; they constitute the substance of what we call our common sense. (3) Opinions of the third group are tinged by the feeling of moral obligation; they are purely personal; they relate to us as individuals and what we ourselves ought to do; they are opinions which have been weighed by the moral judgment, and pronounced upon by conscience, and are recognized as having in them something of that "categorical imperative," or "sense of ought-ness" spoken of by philosophers. Opinions of this kind may have, as their base-material, opinions of the two preceding classes,—opinions as to facts and as to principles; but they reach

further, with a glimpse of constructiveness, for they relate to the doer of deeds, and the builder of character, who is the man himself entertaining the thoughts, and they assume to him the guise of authority. I have met men who have brought opinions of the first two groups,—opinions as to fact and opinions as to principles,—into this third group, placing upon them all the same authoritative approval of conscience. With such men it is impossible to reason. Sometimes it is almost impossible to work with them, or to live with them. They are intentionally correct; but they are judicially wrong. Along the line of their error lies fanaticism, and sometimes insanity. They misbrand opinions with the mark of conscience. Theirs is not a moral turpitude, but a failure to discriminate between, and rightly evaluate, opinions. (4) And finally the fourth group of opinions projects itself still further towards goals, aims, purposes and ambitions. A constructive imagination, using the data of the three preceding groups, is busied here. These may be fancies, imaginings, or ideals.

Now men may readily differ in their opinions respecting facts and principles. But what of it? They scarcely can help differing. They are willing to differ when it is a matter of agriculture, or of industry, or of trade, or of social etiquette and form, or in politics, or even in science and philosophy; and, when they differ, they are perfectly willing in a good-natured way each man to contrib-

ute his own opinion, to set forth his own views, by discussion, in debate and with argument. Sometimes friendships and fellowship are sacrificed thereby, but not usually. When, however, it is a question of religion, and opinions are at stake respecting religious facts and principles, then men evince bitterness and show passion. Why should they? Are not these opinions still? Can one mind entertain all truth? Indeed a single mind can comprehend the whole of truth less readily in the domain of religion than in any other domain; and in religion, therefore, should men be more humble and more charitable towards those who differ than in the contemplation of any other class of facts and principles. The history of the past, however, shows that here, more than anywhere else, men have endeavoured to establish uniformity; and have insisted upon agreement. This, though natural, because of the sacredness with which religious views are held, is a great weakness and fallacy of human nature and of conscientious purposes.

In the third group of opinions, those which relate to duties, great insistence and inflexibility are appropriate for the person himself. Here the individual cannot be indifferent. He need not project his views of obligation over on to another; nor can he be lightly indifferent towards those opinions of obligation which are his own. These, when clearly conceived and considered, are his *convictions*. They are *his*, untransferable. Duties

cannot be bartered ; they are a man's unique and peculiar possession. This has a double significance : (a) A man cannot divest himself of his obligations ; he can simply obey or disobey ; if he obeys, then in conscious rectitude he mounts to higher level, with a clearer discernment of truth and a stronger moral fiber ; if he disobeys, then he carries an abiding sense of guilt, and the edge of his moral powers is blunted. The second significant aspect of the inalienability of obligations is : (b) No man should undertake to impose *his* moral obligations upon another. All others must find duties for themselves. It is as unsound, ethically, to attempt to impose personal obligations upon another, as to leave personal obligations unmet.

When men perceive, as happily in these recent days they are more frequently doing, that the sense of obligation is purely personal, and cannot be transferred to, and imposed upon, others, but must be native and indigenous in each human soul, then they become charitable and tolerant in their relations one towards another. Religious toleration is the hardest kind of toleration to secure. The tolerant spirit entered into business, and trade, and politics, and social relations, long before it prevailed, to any great extent, in the religious field. This has been primarily for two reasons : (a) More is at stake in the religious field than in any other ; here are things sacred ; here emotions are most profoundly stirred, and devotion becomes the keenest ; and (b) in the religious field, more than

in any other, duties appear, those moral obligations, which, for the very reason that they are of the utmost importance to the individual, seem to him, naturally at first, as important for all the world as they are for him; and when a man's world, or a man's neighbour, who is the beginning of the world to him, does not accept the things which to him are binding and obligatory, then the man feels a holy passion which drives him into an inquisition, small or great as he himself may be able.

Respecting the fourth group of opinions, those relating to ideals, there is also ample room and frequent occasion for differences and disputes, though there need necessarily be neither. Our best ideals grow chiefly out of our religious convictions and rest upon our sense of obligation. But men have different paths to pursue, even though seeking the same goal. So varied and unlike are they in their personal circumstances and peculiarities that they might readily be thought of as standing shoulder to shoulder around the circumference of an immense circle, whose center, let us say, is the common good, or even the Christ. If the Voice at the center calls "come unto me," men at the extremities of the diameters, each turning inward, with an equal degree of fidelity obedient unto Him who calls, would follow Him while pursuing paths in directions never exactly alike, and at the extremes diametrically opposite. Need they quarrel because they do not walk the same path? Nor move in the same direction? Should men

who are equally faithful, each to his own ideal, hail each other in terms of denunciation, and demand a change in course? May not men move towards the same goal from different directions?

HONESTY OF PURPOSE

Here the question of honesty of purpose arises. Is a man right, just because he thinks he is right? Is an honest intention a sufficient vindication for an erroneous course? This question occurs in all efforts for evangelism, whether at home or abroad, whether in local enterprises or in missionary undertakings. The state answers the question by forbidding action, however conscientiously intended, which is not for the common good. But the social answer to the question, while not capable of statement in a single word, appears nevertheless simple, because it is made up of simple elements based upon simple principles. These principles appear to be:

1. Truth is not an individual possession. It is vast; it is universal; it belongs to all.

2. No man can, however, grasp all of truth. He can see and comprehend but a part.

3. Each man's part is needed by other men to help make their whole, and the truth seen by others is needed by each man to help make his whole.

4. Each man's duty to truth is both to obey and to disclose the part he apprehends. Obedience is personal; disclosure is social.

5. Disclosure made by one cannot be revelation

to another, unless this second man perceives the value of the disclosure and recognizes it as truth.

The hearer of truth cannot accept truth if it does not appear to him as truth. If, by reason of lack of preparation, or lack of capacity, he cannot perceive the truth, to him it is not truth; he is not responsible for its rejection. He is responsible only for that which he can receive and assimilate.

It would appear, therefore, that we must recognize two quite distinct standards of truth. One is the standard conformable to each man's capacity. It is the truth as he sees it. It is the best of which he is capable. When he approximates this standard, he has the truth in accordance with which he as an individual must be judged. He is not a sinner when he is living "up to his light." But there is another standard of truth which we must call the absolute. No man has as yet attained unto that. The best any one can do is to approximate it, more or less clearly, more or less closely. Absolute truth is too vast for the comprehension of any single mind. It takes all men to perceive it all; and perhaps more men, and better developed men than now exist. Doubtless a man may be in error, judged by the standard of ultimate truth, while giving the strictest allegiance to the truth as determined by his own personal standard. Because of his error, he must suffer the consequences of error; but those consequences are not to be characterized as "sin"; they are misfortune; they may hurt; they may entail loss; but they can in

no sense be damning to the soul. The man who conscientiously errs, is like a child who, innocent of the great laws of nature, and yet doing the best he can in his innocence and ignorance, burns himself in the fire. Such a child is not in any sense lost to his parents' approval and embracing love, however much the child may suffer from the burn, or even lose his life thereby. Modern theology is more and more plainly saying that there appears no way by which an ignorant soul becomes a lost soul simply through ignorance. We are forced to believe, therefore, that, since no man can know all of truth, a man is saved, if saved at all, not by virtue of the amount of truth, which he has in his own mind entertained, but by the degree of his fidelity to that which seems to him to be truth, even though his truth, judged by the absolute standard, partakes of error, or even is entirely erroneous. His honesty of purpose, if really honest, does avail, for him, but not for the world.

If men agree thus far, then are they prepared to say,—Opinions are not a proper subject for dispute; they are, and must necessarily be, peculiar to each individual; they are so dependent upon personal characteristics as to be essentially a part of personality. Opinions then ought not to be barriers to fellowship, nor occasions of disfellowshipping one the other. There is a spirit of moral earnestness, a degree of fidelity to the truth which one entertains, which should be the basis of fellowship rather than the opinions themselves. Those

who are similarly earnest in the pursuit of truth, those who are equally faithful in their obedience to truth, are like-minded, when judged ethically, religiously, or spiritually.

“THE PRIDE OF LIFE”

In addition to temperament, tastes and opinions, which may be divisive, there is also a kind of personal pride which holds its possessor in an inflexible attitude towards anything which is his, as compared with anything which belongs to another. Sometimes a man mistakenly calls this “consistency.” He may even congratulate himself upon what he regards as strength of character, when he is unwilling to yield his views or his position to the views or the position of another. Sometimes, having made statements, or done deeds, he counts it that his reputation is at stake, and would be sacrificed unless he repeated the sayings and the deeds. Some aspects of this inflexibility may be called obstinacy or even “pig-headedness.” While this characteristic of human nature may be cited as one of the causes of separation and alienation of sympathy, yet it does not appear properly as belonging in a class by itself. At times it is an expression of temperamental peculiarity, or the acquisition of a perverse habit, or a failure to understand one’s own opinions and the proper attitude of mind to take towards them.

Perhaps the best descriptive definition to give of personal pride, is to call it the inability of a person

to divorce thoughts from feelings. When a man should think disinterestedly, dispassionately, impersonally and without prejudices, and his feelings obtrude, bringing into view personal consideration respecting possible effects upon himself, or objects in which he is peculiarly interested, then pride begins to assert itself, either defensively to protect position, standing and possessions, or aggressively to impress self upon others with a view to securing recognition or honours, or gloatingly with feelings of self-complacency, self-congratulation, and self-adulation. There is territory adjacent to the territory in which these feelings of pride express themselves, in which altogether praiseworthy sentiments are found, those sentiments of confidence in self, self-respect and courage of conviction. Individualism must walk a straight and careful path in the midst of forbidden areas on either hand, of overweening pride on the one hand, of self-depreciation and mistrust on the other hand.

PERSONAL LIBERTY

The question of personal liberty naturally arises. Is the individual free to do as he likes,—even in obedience to truth as he sees it? Here social relations must be recognized, from at least four points of view :

(1) Since truth is larger than the comprehension of a single mind, it is fair to assume that no single being has a right to so act as to nullify or destroy the truth which others perceive, and by their

actions exemplify. Personal liberty must at least be exercised under the restraint of caution.

(2) Essential justice, or sense of fair play, prescribes a limit to liberty, for, if a man by the exercise of his liberty prevents other men from having their liberty, he is depriving them of the very opportunity which he himself seeks. This becomes intolerable if it continue without mutual concessions.

(3) A sense of fair play, manifest in reciprocal concession and surrender of rights and privileges, is the only basis upon which social order can rest. Limitations upon liberty for the sake of a mutual good promote the social welfare and preserve social peace. A man protects his own rights when he harmonizes them with the rights of others.

(4) We become parts of a social organism, dreamed of by seers, sacrificed for by reformers, and proclaimed by prophets, when we relate our action to the social welfare, the several parts coördinated and harmonized in the whole. A social ideal, subordinating the individual conduct, promises to reward him with protection, prosperity and peace.

Society cannot surrender to an individual rights which are social. The individual, on becoming a member of society, even though the membership be involuntary, necessarily assumes responsibilities to the society of which he becomes a part, which supersede his own personal rights, and supplant them, if at any point personal rights appear in

conflict with social rights. For example, a child born into a family, an event which transpires without any choice on the child's part, becomes at once both an individual and a member of society. It is folly to think or speak of liberties possessed by the child which are inimical to the rights of the family. In thousands of ways he must conform to the decrees of family administration, and he finds his highest personal liberty in proportion to his conformity with the standards of living, and the standards of conduct, enforced by the family. Likewise a man who enters into the larger social relations of the municipality or the state, whether he does so by inheritance as a native-born citizen, or by naturalization as an immigrant from abroad, or temporarily as a mere visitor and traveller sojourning for a few days, must submit to the ordinances, the statutes, and the laws of the society of which he becomes a part. In no real sense is it a sacrifice of his personal liberty for him to obey the restraints which his social environment imposes. These restraints which come upon him as a person are the expression of the rights and the liberties of the social organism in which he has a share. And the social body must have the first place, inasmuch as it comprises many instead of one.

The great problem of democracy, indeed the great problem of that social order upon earth which Jesus Christ came to establish, is the adjustment of the interests and the relations of the one with the interests and relations of the many. The

group, whether town, city, state or nation, can be enslaved to a vicious person, a corrupt ring, a partisan and prejudiced administration, or a tyrannical sovereign. The group is threatened by internal enemies, quite as much as by external foes; and must be protected from both. There appears to be no domain or area, however small, in which the individual can isolate himself, or deem himself apart from the social whole. Concentric circles surround his feet from the center of which, with varying lengths of radii, his interests, his obligations, his rights, his privileges, his restraints and his duties extend,—the family, the neighbourhood, the class in which he moves, the industry of which he is a part, the church to which he should belong, the town or city in which he resides, the state and the nation of which he is a citizen,—all of these make requirements of him, rightfully lay obligations upon him, and seek his coöperation in the attainment of ideals which should be his as well as theirs. His safety, his honour, his integrity, his liberty are best preserved when his interests coincide most closely with the interests of all these social institutions to which he owes allegiance. Any one of them has a right to demand his life, in times of extreme peril; some of them can, by laws of conscription, even take his life, as the price of protection and defence. If the individual tends to isolate himself from social relations and social obligations, that is selfishness, that is sin, destructive both of self and of society.

76 THE CONSCIENCE AND CONCESSIONS

The second great commandment of Jesus, "Thou shalt love thy neighbour as thyself," is like unto the first in importance and in universal obligation. Love must be the tie which binds men together. While seeking each man his own interests, he must at the same time seek the interests of others. His interests and the interests of others must run in parallel lines. Men must move together, side by side, shoulder to shoulder, sympathetically, helpfully, coöperating; they must not be in antagonism, at conflict, over against each other, individually or in groups. The Christian ideal is not identity; but harmony, a spiritual unity of mutual respect and mutual good-will; therein lies the truth which makes men free. The social ideal, if there be one less than Christian, is the same.

IV

THE "DEAD HAND" OF ORGANIZATION

THE momentum of social organizations is quite as real and fully as great as the momentum of physical bodies. Once created and set in motion they tend to move ever onward in their initial course without deviation. It is both the glory and the shame of every organization, (*a*) that it tends to persevere, and (*b*) that it tends to continue inflexible and unchangeable, a rigid hindrance in the path of progress and adaptation. On the one hand we may be profoundly thankful that the Christian Church, as an organization, is one of the most difficult institutions in the world to eradicate, and yet we may be humiliated and chagrined that any idiosyncrasy or foible once foisted upon it becomes permanent, almost unalterable. In organization there is a conservative tenacity which holds rigidly to forms and phrases of the past. This is one of the great forces and factors to be reckoned with in every consideration of Christian unity or church federation, or the association and assimilation of any social organizations.

UNORGANIZED CHRISTIANITY

At the outset Christianity was unorganized. After nineteen centuries of experience the world

can see that it was profound wisdom in Jesus which led Him to make no organization of His followers, and mark out no set forms, either for the determination of their relations to each other, or for the testimony and proclamation of their faith to the world. He drew up neither constitution nor by-laws; He phrased neither creed nor confession. He simply imparted His life to men. More than any other theme or phrase upon His lips was the term "Kingdom,"—"the Kingdom of God," and "the Kingdom of Heaven." But He erected no throne; He crowned and consecrated no earthly king; He enacted no laws, laid down no rules of casuistry and conduct. His was the impartation of life, and the principles of living.

The apostolic group, gathered about His person, seems to have been wholly unorganized. Twice, and twice only, is there reference to any type of office, or officer, in the little company. In John's Gospel it is said Judas "had the bag." This may indicate that Judas was treasurer of the apostolic college; and yet in connection with one of these passages it is distinctly stated "he was a thief," and then there is added the ambiguous phrase, he "bare what was put therein," the verb "bare" having the double meaning of *carry* properly, or *carry away* improperly, that is purloin. It may be that this reference to Judas' dishonesty is a late, backward reference occasioned by the betrayal, and is not of historic verity. It certainly is not likely that by any suffrage of his fellows, or by any ap-

pointment of his Master, a man characterized as a thief should be made permanent treasurer of the group. More likely the bag here referred to, which was originally a box in which the mouthpieces of wind instruments might be carried, was used for general purposes by the company, and was quite likely borne by the different members in turn. At any rate there appears to have been no further organization. The only functions expected of Judas when he carried the "bag" were, either to purchase provisions for the feast, or to give alms to the poor. No secretary appears, no chairman, no committees. So far as we can discover no constitution or agreement was drawn up binding them one to another. Their common allegiance, which was by the simple act of following, as disciples a Master, united them. That was the beginning of the new Christian order here on earth.

Nowhere in Scripture or out of it is there a record that Jesus formulated articles of agreement, drew up a model constitution, or phrased directions of any kind for the organization of His subsequent followers into a church. So far as the narrative of His life is concerned He wrote but once, and then upon the sand, and, so doing, distracted attention from a sinful woman who had been brought into His presence that she might depart unobserved. He seems not to have performed the act of baptism Himself. In the Fourth Gospel it is distinctly stated that not He, but His disciples, baptized, when it was done in His presence, or in His name.

Twice only does the word "church" occur upon the lips of Jesus. In one instance it appears obviously to mean the general assembly of the company of believers, for when two men have grievances they are to seek reconciliation by themselves alone, and then, if this fails, in the presence of one or two witnesses, men of no official position, but of Christian character; and, if this fail, then they are to appear before the church, the assembly met for worship, that the social judgment of the Christian community may be brought to bear upon the case.

The other instance in which the word church occurs is not so simple. Peter, speaking for the disciples, has declared that Jesus is "the Christ, the Son of the living God"; and then are uttered the famous words, "thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." It is not needful to open the flood-gates of discussion and let the torrents beat again upon this passage. The confession of Peter has been taken as the rock upon which the Church is founded, as though orthodoxy in phrase and sentiment were the security and the strength of the Church. The person of Peter, as a primate over all believers, has been accepted as the sure basis of organization and uniformity for a universal Church. But the most natural interpretation to be given the passage is, that Peter himself, whose name means rock,—a man in process of becoming fixed in character and aims,—representing, as he plainly does, all of his associates who then were

addressed, stands for all mankind, who follow Jesus as their Lord and constitute that Christian assembly, the kingdom, whose spiritual principles are perpetual and indestructible. This interpretation is naturally supported by the following considerations: (*a*) The history of nineteen centuries has vindicated not the church of petrine ascendancy, nor the church of orthodox phraseology, but the church of spiritual appreciation and ministration; (*b*) this interpretation is in harmony with the life and teaching of Jesus, for in His parables and discourses pertaining to the Kingdom He sets forth, in the new social order which He came to establish, the principles of spiritual brotherhood; and (*c*) in the Book of Acts, and in the Epistles, no primacy of any nature is accorded to Peter, nor do creeds and confessions occur, as the recurring germ about which apostolic churches are gathered.

We may quite safely say, therefore, that the Lord Jesus Christ did not organize a church. He appears to have perfected no organization whatever. One marvel of His marvellous life is that He entrusted to humble fishermen and peasants the great principles of His kingdom, without safeguarding them in form or phrase. He seemed willing to pour His spirit into vessels of common clay, and let it take what shape it would in the interpretation given by them, trusting men as individuals to discover and adopt the courses of action which would harmonize them all in the new social kingdom.

The Lord's Prayer, the only form of words which by any possible means could be characterized as liturgical, does not seem to have been used by the apostles and their associates as a liturgy. They prayed in other forms; their fellowship was expressed in "prayers,"—not the single prayer,—and in the breaking of bread. The creed, which is generally known as the Apostles' Creed, can be traced back in its earliest and crudest forms no further than to the second century, while its full expression seems to have waited at least two centuries more.

THE ORGANIZED CHURCH

Really it was Paul who organized the Church, and not Jesus. On his first missionary journey, in Derbe, Lystra, Iconium and the Pisidian Antioch, Paul "ordained them elders in every church." Here is the beginning of ecclesiastical organization, but not yet in prescribed and fixed forms. Out of this grew, in process of time, the episcopacy, the prelacy, the presbytery, and the congregation, using our present ecclesiastical terms. They have borne onward their burden of good, and their burden of defects. They have broken into their fragments and parts; they have struggled for unity; they have missed unity. They have preserved the truth; they have perpetuated division and discord. The history of ecclesiastical organizations shows with what tenacity peculiar forms persevere.

The conservatism of organization is a good tend-

ency if the thing started is exactly right, or if outward influences are particularly deadly and destructive; but it is a bad tendency (*a*) if the thing started is wrong, or (*b*) if it is incomplete and needs additions for its perfecting, or (*c*) if it is so constructed as to be composed in part of imperfect material which ought to be removed, and for which better material should be substituted. I presume the organization of the Church in the first century, under the hand of Paul and the other apostles, has been amply vindicated in the providence of God because of the tenacity with which the organization held to its life during the persecutions of the first centuries, and the greater perils of indifference, misconstruction and political uses, to which it was subjected in the later centuries and through the dark ages. But the death-like grip which organizations have taken upon dead forms, and dead phrases, and former modes, and past conceptions has been a drag upon spiritual life and expression, a blight upon spiritual growth and cohesion, a curse to the unity of Christians and the realization of Christian brotherhood. The stereotyping, grinding pressure of organization has at times almost crushed out the last spark of spiritual life left to the Church. We know not how much of good, nor how much of evil, the organization of Christianity has given to the world.

EVILS OF ORGANIZATION

The dangers, which accompany organization, are

not theoretical; they are actual, as the past abundantly proves, and as experience and observation to-day attest.

(1) There is the danger that mechanical form take the place of spiritual substance. Organization insists upon form; it must, in order to express itself. But, when the spirit has fled, organization still repeats the form, because form is the object for which it came into existence. This was true of Pharisaism in Jesus' day; it was busied with the outside of the platter, with the whitened outer wall of the sepulcher, with the width of boxes in which sacred rolls were contained, with the number and the length of tassels worn by the priests, with the steps taken and the postures assumed on sacred days, and in sacred places. But how scathingly Jesus denounced the "hypocrisy" of those who were content with form for substance, and permitted the substance itself to be foul and unclean, while attention was given only to the outward forms. It is the peril of all ceremonial acts and ritualistic religions. The time may even come when in them virtue will be supposed to reside in the outer act, as though by magic. This time has already come more than once.

PERILS OF OFFICIALISM

(2) The perils of officialism are almost inseparable from organization. Appointed at first to serve in the performance of special tasks, and for limited periods of time, men, clothed with power, are very

liable to arrogate to themselves some form of superiority. They forget that the power residing in them for service, by virtue of the office, is but a temporary power, and not inherent in themselves; they overlook the fact that the prerogatives of the office are not their own personal possessions; and they become "institutionalized," that is, pride in the mere organization satisfies them. Unfortunately the Christian Church has not escaped these perils. The more highly organized it became the greater has been the satisfaction which men have found in place and preferment which it could offer. Persons who become officers are subject to three characteristic attacks of officialism:

(a) They tend to hold on to office; they are loath to relinquish position and honours; and when successors are chosen they are apt to make succession depend, if possible, not on merit, but on favouritism. Nepotism prevails, politics is introduced.

(b) Those who hold office, though at first sweeping, like a new broom, clean, overcome at length by the paralyzing effects of routine, tend to lose the power of initiative and become satisfied with things as they are. It is hard for them to contemplate changes.

(c) Under organization officialism is very apt to suppress genius, to reject prophets, and repudiate spiritual leadership. It has always been officialism which has "stoned the prophets," and crucified the Christ.

Even pastors are not wholly immune from the microbe of officialism.

THE FAILURE OF UNIFORMITY

(3) Standardization is one of the most grievous of the perils with which organization is confronted. At first this hardly seems possible, for in the direction of efficiency, of economy of time and effort, industrial and commercial enterprises find standardization absolutely indispensable. Instruments for the same task must be alike ; parts in a mechanical structure and combination must be interchangeable, so that they may be replaced and found to fit ; they must be practically the same in order that workmen who handle them may be at once familiar with new parts, as old portions are replaced. These are real merits of standardization, and predispose one to think that the principle of likeness and conformity, which works well in manufacturing and in business, will operate well also in the Church and in matters of religion. But this is not the case. Religion consists not of forms and is lost when mere externals are sought. "The letter killeth, but the spirit giveth life."

The effort to propagate religion, or any institutions of a religious character, through the extension of standardized forms and phrases, has been most prolific in evils through all the centuries. The impartation of Christian truth has been, (*a*) by deeds, which may be taken as examples, or precedents, (*b*) by phrases, in the form of precepts, and (*c*) by

the spirit, or the genius, within precepts and precedents, which express the principles of Christ. Precedents, as a rule, apply only in identical circumstances; precepts apply in similar circumstances; while principles are of universal application. Take for example the words of Jesus, "Let him deny himself, and take up his cross daily, and follow me." If one were to heed this as a precedent, one must be where Jesus was, and must take up a real cross, composed of transverse pieces of wood, and, bearing it, must actually walk behind the form and figure of Jesus, exactly where He walked. Standardization says, "Imitate exactly." There are people who have made pilgrimages to the Holy Land, and have even taken up residence there, with the thought of placing their feet where Jesus placed His, and with the purpose of conforming, in external manner, exactly to His example, or as closely as it lay within their power to do. This is a pitiful effort to repeat the externals of the Christian life, and has always failed to find, or to express, the life itself.

When men have undertaken, as disciples of Jesus, to heed His precepts only, they have made many grotesque caricatures of His grace, and many woful failures in discipleship. Mere self-denial, and intentional cross-bearing, have no merit. Jesus did not intend that, when circumstances required the full expression of self, as frequently circumstances do, then the promptings of self should be repudiated, and self should be denied. Nor did

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He mean that the cross, in those hours when the cross was not in place, should still be borne ; and that if no cross were at hand, men should go out and seek one. The whole régime of monastic self-immolation sprang from an erroneous use of the teachings of Jesus as precepts, applying them to circumstances to which they were not meant to be applied, and to which they ought not to have been applied. But standardization says, "Let there be no variation."

The principle, resident in these words, "Let him deny himself, and take up his cross and follow me," is far greater, richer, deeper than either precedent or precept, and applies, when they do not, where they cannot ; it applies everywhere and always, to men of past centuries, to men to-day, and to men who are yet to be. It is the principle of self-subordination to the Master, expressed in an allegiance which holds Him supreme, and is ready at any moment to make any sacrifice which He may require. The principle does not state the form in which discipleship and allegiance shall be expressed. Precedent is concerned with form ; precept adheres to form in many instances ; but principle is independent of form ; it may express itself in different manners and ways innumerable. Standardization fails to recognize the variety of forms in which essential principles may manifest themselves.

Errors of less moment, but no less real, attach themselves to standardization in numerous ways:

(a) When fixed standards are insisted upon, the necessity of adaptation in time, to place, and to conditions is overlooked. That which is appropriate at one time is not appropriate at another. Standardization fails to recognize this. That which is fitting in one place is not in another. Standardization would treat all places alike. Words and acts, springing naturally out of a certain set of circumstances, are wholly incongruous under other circumstances. But this standardization fails to perceive; inflexibly it makes no allowance for circumstance or condition. (b) The effort at standardizing forms suppresses, rather than develops latent, local powers of initiative and leadership. (c) Standardization, moving in straightforward and rigid forms, fails to discern less insistent, more modest, and frequently more valuable, possibilities, and thus the very rigidity of form tends unto barrenness. (d) And iteration and repetition, which are the vocal accompaniment of standardization, tend to blunt vision and prevent prophecy.

THE BONDAGE OF STATISTICS

(4) Organizations tend to place too great dependence upon statistics. Numbers are the mere mechanical enumerations of parts. They do not in any measure give a clue to interest awakened, enthusiasm aroused, devotion enkindled, or sacrifices willingly offered. The simple counting of souls may be as meaningless as the counting of

dollars. Would that there were some kind of a scale pan into which souls might be placed and weighed so that zeal, fervour, meekness, faith, love, hope and aspiration,—spiritual qualities, might be known and recorded. Then the registering of results would be full of significance.

Membership rolls possess little meaning. Mr. Blank is a member of the church. At the same time he is a member of four fraternal lodges, three commercial clubs, seven religious and philanthropic associations, and five purely social organizations. Here he is listed as a member of twenty-one different bodies. But is he in any real sense a member of any one? In all frankness we must say, no; *he* is not a member; his *name* is on twenty-one different rolls of membership; but he and his name are very different things. It might be said that his name is a member of twenty-one different organizations; but only a very small fraction of Mr. Blank himself has entered into fellowship and coöperation with any one of these organizations with which he is loosely affiliated.

A MEASURE OF SPIRITUAL VALUES

Had we some kind of spiritual stethoscope, or spiritual pulmometer, by which heart beats and soul consecration could be measured, then we might set down in the list of each membership roll against the name of Mr. Blank that small fraction of him which in each case is really enlisted in the enterprise. Doubtless if any such process were

possible the way in which most membership rolls would shrink in numerical evaluation would amaze observers. Might it not be possible, that in the case of some churches which are reputed to have upon the list of membership 425 names, the actual spiritual equivalent of personalities would be represented by some figure such as 19.31! That is, we can conceive that if the amount of personal commitment made by each of 425 persons, who are called members of a certain church, was all assembled into entire and complete personalities of the average size and form, the contribution of the 425 members, in sum and substance, would amount, in spiritual and dynamic forces, to nineteen complete persons, and thirty-one one hundredths of a person over! Forsooth, this is fancy; but is it altogether caricature?

THE BLIGHT OF MERE NUMBERS

The passion for statistics is constantly asking, How many? How big? It is an inquiry after quantity. The real search in the Kingdom of Christ, however, is for quality,—not a quantitative, but a qualitative analysis. How much? What kind? These are the questions put by the discerners of truth. Such questions statistical enumeration fails to touch.

The graver perils of the desire for statistics may be stated in the following manner:

(*a*) There is the danger that artificial means and methods be employed for quick returns, and

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the propagation of truth and spirit will become sensational, if not indeed fictitious. When names and enumeration are the main things sought after, nominal allegiance will be accepted for real allegiance, spurious discipleship will be encouraged, and counterfeit declarations will be allowed to pass as genuine.

(b) Selfishness, censoriousness and pride are fostered when statistical growth is the chief goal of ambition. For, with this goal in view, comparisons are instituted, proselyting is deemed legitimate; and the main object becomes to obtain and control persons and names for the sake of swelling the aggregate, and of making a "fair show according to the flesh."

(c) Under the influence of statistical returns an unnatural stimulus is imparted to workers, who would otherwise worthily represent a cause. They become feverish; their reports must record achievements; by some means they must show results and must manufacture figures as evidence. Under such conditions a spiritual service becomes almost impossible. Time is required for the impartation of truth, the assimilation of truth, and the perfecting of results.

(d) A measure of illiberality is sure to be manifest where zeal for statistics holds sway. Those who pride themselves upon numbers and size are not willing to lose. Under conditions in which sacrifice and surrender on the part of one church or organization would promote the interests of all,

would help bring in the Kingdom of Christ, those who should make the sacrifice and the surrender are deterred from so doing, very often more because they are unwilling to lose out of statistical tables that portion of allies and possessions which previously have been reported as theirs, than for any other reason. In some places and at some times the statistical grip is the most tenacious, and the most stifling to progress, of any influence bearing upon the Christian Church. It may seem almost paradoxical to declare that eagerness for numbers may stop growth; but this is true when quantity at any time is chosen in preference to quality. The great desideratum, of course, is to secure both quantity and quality; but quality must come first, else the quantity which may be secured will represent none of the quality which is desired, and both quantity and quality may be lost.

In many sections of the country one of the most serious obstacles in the way of successful home missionary work is this desire for a statistical tabulation of results. Under the domination of this zeal, benevolence and altruism are almost entirely lost to view. Men give and labour, not generously; but, at heart, selfishly because they are seeking constantly results and returns which shall fully equal the expenditure of time and money. One of the most insidious and serious evils, to which the Christian Church is exposed, comes from this creeping paralysis which destroys generosity, and self-forgetful sacrifice, by placing upon them

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the commercialized brand of gain, profit, results. There are men who question the sincerity of the Christian Church, because they have so many times found the Church insisting upon some kind of recompense which can be registered and reported.

It is not wise to denounce, without qualification, the desire for statistics. What has been done encourages men to greater efforts. Reports of achievements are, in many cases, a vindication of honesty in administration. But the evil occurs when the desire for statistics is all absorbing, and subordinates generous altruism to calculating commercialism. Whatever may be said in favour of, or against, statistical enumeration, this is true that commercialism tends to statistics, and that the purest type of devotion and self-sacrifice never thinks of figures, nor of equivalent compensation.

THE GOOD IN ORGANIZATIONS

It is, however, not only unfair, but also to us impoverishing, if we fail to discern, and properly to mark, the natural and apparent good in organizations.

1. They are almost necessary from a social point of view. Because man is a social being he must report to another whatever he discerns of truth, and must share with another whatever he discovers is of value to himself. Little Jack Horner alone in his corner, despite selfish proclivities, is not the type of normal man. In primitive days at least he turns unto his fellows. Then, by socializ-

ing his discoveries and his possessions, he creates a new organism, a family, a community, or other social or political groups. Such a process is inevitable. It means fellowship; it means symmetrical development; it means the highest type of self-realization in a blend of self-realizing individuals. The blend, the composition, the combination is, from many points of view, as necessary for the well-being of the individual as the existence of the individual himself.

2. An organization coördinates interests which without it would be at variance and in opposition. It establishes a social ideal, a recognition of community welfare. While it checks and restrains some, it arouses and stimulates others; and brings the sum total of interest and ambition to a higher level, and turns them towards a higher goal. Particularly for the sake of the base and the sordid must organizations exist, in order to hold base and sordid men up nearer the average standard than their unsupported effort would bring them.

3. Organization makes strong a combination of men, which otherwise would be weak, for it correlates talents and tasks and efforts, and, by a wise division of labour, constructs a plan of co-operation by which each, according to his ability, bestows the best within him unto the attainment of a common good. Where, without organization, there would be chaos, conflict, blind and wasteful struggle, part against part, man against man, or-

ganization introduces order, harmony, and that unity of action which establishes social strength. There are things to be done in this world which men cannot do alone; they must combine and organize for the tasks of the kingdom before them. It was the recognition of this truth doubtless which prompted Paul, the first to organize Christian men into Christian churches, as he travelled through Asia Minor and gathered little groups of believers, and "ordained them elders in every church." By so doing he gave the groups of believers cohesion, leadership, and concentrated strength.

4. Organization possesses the elements of continuity, as separate individuals do not. An individual reaches an end, and if there be a successor to him in any line of work the succession is determined more or less as a matter of chance. Even sons do not carry on the same lines of business in which their fathers were engaged, still less the philanthropies and benevolent enterprises to which their fathers were committed. But in an organization the line of succession is defined, and is usually assured. The organization is composed of overlapping terms of service. When the office of President is for any reason vacated there are sure to be a Vice-President, or Vice-Presidents, a Secretary, a Treasurer, an Executive Committee, or a Board of Directors, and perhaps other officers who hold over. Administrative oversight and control continue.

Funds gathered by an organization tend to give it perpetuity. When an individual dies his prop-

erty and possessions pass to heirs at law, or by bequest to specified individuals and institutions. But for an organization there are no heirs. Indeed its property and possessions, in many instances, represent trusts, which are inalienable, and cannot be transferred to other parties. For the very purpose then of holding its property and administering its trusts an organization is obliged to continue its existence. It is in the position of being unable to let go. There are some very curious instances of organizations, the special object for the creation of which has long since been attained, continuing as though propped up into life by the very possessions which it holds and administers.

But a corporate body with a name, with a history, with traditions, with the mingled testimony of many individual lives and sacrifices, acquires a weight of momentum which projects it far beyond the reach of any new or recurring influences. It will live for many years upon its past. An organization, therefore, becomes a kind of jewel case within which principles of great value may be deposited for preservation.

5. Organizations render to individuals a most important service by furnishing a point of contact, concrete and tangible, for devotion, loyalty and service. Not all people are able to appreciate abstract principles, and feel enthusiasm for pure truth. They must see the principle and the truth incorporated in some external form; the concrete appeals to them; this concrete expression of the

principle and the truth organization furnishes. It is for this reason that the Church means so much to mankind. The Church is not the end and aim of Jesus' life and teaching. But the Church as an organization, expressing that end and aim, can secure the allegiance, the devotion, and the service of some people, as no principle, and no truth, could do, however exalted, however holy.

Organization, being in visible, tangible forms, appeals to people concretely, and lays upon them a sense of responsibility which tends (*a*) to dignify and strengthen the individual, and (*b*) continue and fructify the organization. This sense of responsibility brings out of many people the employment of powers which would otherwise be unused, and carries along the organization, because of faithful services rendered it, which keep it vital in the direction of its first intention. Organization does for efforts and aims in the ethical and spiritual realm what concentration and combination do in mechanical and material domains; it unifies; it gathers up scattered fragments and welds them together into a new organism.

THE PLACE OF ORGANIZATION

An organized body, tenacious of its own existence, inflexible though it may be, indeed oftentimes because of its inflexibility, safeguards and preserves the principles and purposes committed to it. The fact that it conserves, constitutes its value; its conservatism is its merit. In the divine economy

many things must be kept. The principles of life are not changeable; they are eternal; they are doubtless as applicable to the inhabitants of Mars, if there be Martians, as they are to us upon this earthly sphere. They were in vogue when man was first created, though perhaps not known, either all severally, or any one entirely; and they will be in vogue through the ages to come, whether men recognize and heed them or not. The chief function of an organization is to express and retain the principles with which it is charged.

There are also incidental services of great importance, and yet not so fundamental as that of conserving principles, which are rendered by an organization: (1) An organization brings men into acquaintance, and fosters the spirit of fellowship. This appears to be a part of the divine purpose in the establishment of human society. (2) An organization necessarily imparts some instruction. Formed for the purpose of embodying principles, it must naturally propagate those principles, and seek to win to its fellowship new members. This is an educational process, even apart from the principles which may be enunciated. (3) An organization usually is an expression of some standards and ideals; and, as such, stirs the sentiments of respect, reverence, hope and aspiration. And (4) an organization, combining many, in good fellowship, under instruction, and seeking a common goal, furnishes the center of activity for united and determined effort towards defined ends. So far as it

goes it is a unifying tendency ; but it seldom goes as far as its own principles would justify, and rarely expresses more than a few principles, so that in consequence ordinarily one organization, uniting its membership around its peculiar standards, sets itself over against some other organization with its ideals and its following. Organizations, therefore, which are unifying and inclusive to a degree, are, outside of certain limits, repellent and divisive. So far as organizations are concerned, the problem is to find, or to create, that organization the principles of which shall be numerous enough, and so true to human nature and the divine purposes, as to comprehend all varieties of men and movements which are true, and are propagating the truth.

When such an organization has been found, or has been created, then the problem will be to cause men to behold its worth.

It would seem as though there might be found in some future day,—as yet wholly undefined,—some Christian socialism, some Christian expression of the new social order, which would include all of the normal, wholesome and helpful organizations of men and would give us that “*Kingdom*,” which Jesus came to establish.

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THE NEW TESTAMENT BALANCE BETWEEN THE INDIVIDUAL AND SOCIETY

THE marvel of the New Testament is its breadth and comprehensiveness. Depicting scenes in a remote corner of the earth, at a time far removed from modern civilization, highly suffused, in almost every line, with the local colour of a peculiar people in unique conditions, yet its spirit and genius are universal and apply to all times. More marvellous than any miracle recorded is the character of the book itself.

THE UNITY OF THE NEW TESTAMENT IN ITS DIVERSITY

Properly speaking it is a collection of little books, tractates, sketches, correspondence, from the pen of at least eight different writers, and yet it evinces a strange cohesion, a distinct definiteness of purpose, an essential unity. Differences exist. A clear recognition of them, however, does not destroy the harmony and accord. What though Paul speaks more of faith, and James emphasizes the importance of work; what though we clearly distinguish a Johannine type of theology from a

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Pauline type of theology, or acknowledge that the story of salvation is told in three distinct and quite different forms, yet the philosophy of all parts of the book, of Matthew, of Mark, of Luke, of John, of Paul, of James, of Peter, of Jude, and of the unknown author of the epistle to the Hebrews is one. In practically equal parts these men are individualists, are socialists and are followers of one Master, whom they revere as divinely appointed and divinely constituted to perfect the individual in a redeemed society, incorporated into a Perfect Head.

PAUL, THE LEGALIST

In the imagery of his imagination, in his use of terms and illustrations, Paul is a legalist, a lawyer. To him the process of salvation is a legal process, the transfer of allegiance, the annulment and abrogation of old ties of fealty and obligation, and the establishment of new rights in new relations. With him there are prices to pay, and satisfaction to secure, and redemption to be purchased, and justification to be obtained. The new man is new by adoption, admitted into covenant and contractual relations, with rights of sonship granted in terms of equities, and prospective rights of heirship and inheritance, jointly with the Son of God.

JOHN, THE BIOLOGIST

The author of the Fourth Gospel writes as a biologist. "Life" and "death" are his dominant

conceptions. His imagery and his illustrations spring from the creative process. The laws of life are uppermost in his mind. He sees the permanence of species, the reign of law in biological terms ; like begets like ; “ that which is born of the flesh is flesh, and that which is born of the Spirit is spirit ” ; and he speaks of the necessity of a new birth : “ Ye must be born again.” To him attainment of sonship is not through the legal process of adoption ; but by the vital processes of re-creation, regeneration.

LUKE, THE SOCIOLOGIST

Then there are the Synoptic Gospels,—the first three ;—they are sociological. We may call Luke the greatest sociologist of them all, with human sympathy expressed for all kinds and conditions of men, for women and children, for the poor and the sick, for the rich as well as the poor, for the Samaritan as well as the Judean. In Luke an entirely different picture is given of the lost estate of man and his recovery by redemptive processes into the fellowship of God. It is not now a legal process of adoption as with Paul ; it is not now a vital process by birth as with John ; it is a social process of return and reestablishment of former relations. The lost man is a son to begin with ; he shares in his father’s bounty at the outset ; individualistically he wanders into a far country and dissipates the patrimony of his sonship to the lowest dregs of his inherent social consciousness ; then on the level of

the brute he is still aware that he is more than brute, and, responding to the promptings of his divine inheritance within, he returns to his father's house where there is spiritual fellowship and soul nourishment, "enough and to spare." What a welcome then awaits the returning Prodigal, out upon the way, on the father's neck and in the inner banqueting room! It is a sociological delineation of the process of salvation.

How unlike in outer phrases are Paul and John and Luke, the legalist, the biologist, the sociologist, and yet they are not speaking of different things; they are not in remote mental corners. They are describing the same spiritual experiences.

INDIVIDUALISM AND SOCIALISM COMBINED IN JESUS

The New Testament is the primal source, in literary expression, of the spirit of toleration, inclusiveness, comprehension, sympathy, fellowship, and coöperation. It emphasizes,—and men have dwelt upon its teaching,—the dignity of the individual soul, and the importance of the individual soul's salvation. It distinguishes the individual from all social groups, even from the family unit, declaring that a man's foes may be those of his own household, that the individual, in his choice of supreme allegiance to the Great Head of the Church, must "hate," amongst other things, "his father, and mother, and wife, and children, and brethren, and sisters"; and in the exercise of his

stewardship is held responsible for the talents which he himself, as an individual, possesses. There is no question that Jesus Christ differentiates men one from another, and recognizes in men a soul liberty, individualistic and supreme; and yet, while He came to "save" a single lost sheep upon the mountainside, one lost piece of money hidden in the crevice of the floor, or one son astray from the father's household, His supreme task was the inauguration of a new social order, the institution of the Kingdom of God upon the earth. The socialism of Jesus Christ is fully as prominent as the individualism embodied in His teaching, although men have been longer in recognizing it, and are still less able to understand its meaning and harmonize it with their theological and philosophical systems.

Much has been declaimed about contradictions and inconsistencies in the Scriptures. They are there; but they are only parts of fuller truths. Jesus does say that a man must "deny *himself*"; and He also says that, when the Prodigal Son "came to *himself*," he arose and went to his father, indicating that there are two selves, or a single self which may act in two directions, towards baser ends and lesser advantages, or towards higher goals and the greater good. He spoke of the quiescent, confiding, trustful frame of mind, which need take "no thought" for the morrow; and He also appealed to an agonizing kind of mental strenuousness which should "fear" evil, and "strive" to enter

in at a gate, narrow, straight, requiring struggle; but He is describing fully reconcilable attitudes of the same soul, on the one hand an attitude of calm assurance beneath divine care, and, on the other, strenuous endeavour to eliminate evil and attain the good. He came to bring peace upon the earth,—so the angels sang at His advent, and so He spoke near the time of His departure,—and yet He also came to bring not peace “but a sword.” So also, while picking out men, one by one, a Peter, a James, a John, an Andrew, and discoursing with individuals in profoundest fashion, at one time with a lawyer bent on entrapping Him, then with a Syrophenician woman, too modest to come into His presence save as urged by His kind insistence, and then with the woman of Samaria by Jacob’s Well, unfolding the deepest and most spiritual truths of His entire utterance, He is all of the time setting forth those obligations which relate men one to another;—while He thinks of men one by one, the many in their social relations are at the same time in His mind. The beatitudes are social in their meaning and application from beginning to end. Even the most individualistic of them, which relate to a pure heart and a meek spirit, have reference to spiritual relations, “seeing God” and “inheriting the earth.”

The parables of the kingdom are largely social, the leaven in the meal, the little seed become a great tree into whose shade the birds of the air gather, the net and the fishes, the wheat and the

tares, the householder and his servants, the wedding feast and the guests, the judgment seat and the assembled nations! Indeed, when one begins to look for sociological data in the New Testament, one almost wonders if there is anything else, and then is amazed that the true significance of such teachings has ever been overlooked.

Did not the Master condense the entire substance of the ten commandments, and of all His requirements, into two new commandments, one in essence, diverse only in the direction of expression and application? "Thou shalt love the Lord thy God" supremely and "thy neighbour as thyself." Was ever anything more social than this? Individualism seems to have dropped out of sight. But it is only in the seeming. Really here are individualism and personal salvation the most secure, for in the love of God and man is the individual perfected and salvation obtained. Individualism, then, and socialism, are not antagonistic; they are not even separate and distinct. They are indissoluble. One cannot exist without the other.

It is more than a figure of speech, or a flourish of rhetoric, to say "no man liveth to himself, and no man dieth to himself." No man cometh to himself without others. Jesus recognized this; Jesus taught this.

IDEAL HARMONY IN JESUS

In His own person Jesus exemplified the true

balance between the individual and society. Never on earth has there been a person, more individualistic, more distinct, more unique, whose personality and uniqueness have been felt so widely, and have been so continuing through time and now after nineteen full centuries seem so indestructible. I think as much as this can be said anywhere and will be undisputed, no matter what may be the explanation of His person and the interpretation of His acts. He is most emphatically *sui generis*,—incomparable. As the king stands alone in his kingdom and has no equals, so He amongst men is solitary and unapproached, though princelings like a Buddha, a Gautama, a Confucius, and a Zoroaster may be named, who have been great teachers and have a great sway amongst men. This may be called the irreducible and universal minimum acknowledged amongst men:—*His personality is supreme*. And His social service is at the same time supreme. None equals it. The highest goal towards which He leads His disciples is not Nirvana, final extinction; but life, life now and life hereafter in fullest measure, individual and yet related to others. It is a small matter that for a brief span, while He was amongst men, He healed them, He opened eyes and unstopped ears, and caused the crippled to walk, and fed the multitudes, and even raised the dead. The truth, or the falsity, of any one of these statements and incidents is relatively unimportant compared with the spirit which He implanted in men and made, since His

day, the essential characteristic of His religion. In His name the philanthropies of the world are wrought,—if ever laggingly, it is because His followers have failed to understand Him and discern His purpose. He called no man a foreigner; all were His brethren, Jew, Samaritan, Syrophenician, Greek, Roman. He kept Himself aloof from none, willing to sit at table with publicans and sinners, receiving the affectionate ministrations of the socially unclean, conversing intimately in the night hours with the unpopular rich and ruling class, holding tenderly the little children in His arms. Who ever was turned away from His attention, or denied His care? Who ever received His censure or rebuke? Only those who, unsocially, were making a pretense of personal sanctity and were rendering it hard for others to secure the social welfare to which they were entitled.

Though intensely individual, yet He identified Himself socially with men. I will not dwell upon His incarnation; it is a miracle of social identity. Paul calls it both the “self-beggary” and the “self-emptying” of Jesus: He became poor that by His poverty we might become rich; and He emptied Himself and “took upon him the form of a servant” amongst men (2 Cor. 8 : 9; Phil. 12 : 6–8).

THE SOCIAL RELATIONS OF JESUS

Jesus was a part of the family unit. Whatever be the theory or the explanation of His birth and advent, His biography makes Him a part of a home

center, with father and mother and brothers and sisters, and a child in Jewish environment through days of dawning self-consciousness and the establishment of social relations. That He was "subject unto" His parents, is clearly stated; and that He must have been "subject unto" His brothers and sisters and to the social institutions of His day is no less clearly implied, though not stated. He received the Jewish education; He grew up in the religion of His fathers; He partook of the ideas of the neighbourhood, of the class and of the nation; He was a carpenter, the son of a carpenter, in trade relations, under economic laws in the establishment and maintenance of industrial equities; He was a part of a political organization at a time of peculiar stress and strain, under foreign domination, beneath heavy and iniquitous taxation; He was subject to the passion and prejudice of the mob, with the fluctuations of popular approval and the stampede of masses; He saw the unrighteous success of demagogues, He felt the sting of oppression, He had it within His reach to sway the multitudes Himself to His own wishes, and even to call legions of angels to His aid! Yet He kept Himself socially untarnished, altruistically pure, individualistically pursuing the far-off social goal, without faltering, without swerving. If His was not a superhuman career, then must His biographies partake of a superhuman idealism, for the biographies delineate unmatched personal and social powers.

TRIUMPHANT ALTRUISM

The story of the temptation is a story of triumphant altruism,—it makes little difference how one regards it, whether as history, idealization, or allegory,—it is a powerfully effective description of the adjustment of self to social relations and the establishment of an altruistic policy. There are elements of universal experience in it.

“Command that these stones be made bread.”

“No, I will not; I will not think of myself alone; I recognize no short-cuts for the use of power; weightier obligations rest upon me than those of appetite. I will not use power for myself alone.”

“Well, throw thyself down from this pinnacle’s height.”

“No, I will not; I will not set at naught the religion of my people. I will not antagonize the sacred convictions, and disturb the hallowing influences of this place and this cult; I came not to destroy but to fulfill, to harmonize the past with the future, that there may be growth and development unto the perfect ideal.”

“At least then conform to worldly custom, if it is conform thou wilt; bow down and avail thyself of worldly means for quick success; take counsel of expediency and efficiency as seen amongst men.”

“No, I will not; there is a divine expediency which is more than reason, and a human efficiency which links itself with the divine, even in defeat when dying for the world.”

So the Messiah became the Master of men through the mastery of self in the mystery of temptation.

THE CHURCH NOT ULTIMATE

We have been in the habit of thinking of the Church as the ultimate conception of Jesus' teaching, as the institutionalized form of His Gospel which He sought to establish. It was not. The Church is not the ultimate expression of Jesus' teaching and life. Twice only, as we have already seen, does the word church occur in the four Gospels; and then it is used in none of the senses with which we are familiar. It is used simply in the sense of assembly, or congregation of Christians; it does not refer to an organization at all.

When a man has wronged thee, said Jesus, go to him, at first alone, and seek a personal reconciliation and settlement of the difficulty; then, if he will not be persuaded, apply the social sense of one or two friends whom thou mayest take with thee; and if this effort fail, then tell it unto the church, to the whole company of believers, when they meet in social assemblage for mutual counsel in common worship. This is the obvious meaning of one use of the word.

The other instance is not unlike this. Amongst the judgments concerning Jesus which have been pronounced by men, Peter, the spokesman, has given this as the conviction of the apostolic group, "Thou art the Christ, the son of the living God."

“Blessed art thou, Peter, son of John,” is the reply, “for flesh and blood has not revealed this unto thee. This is a bit of spiritual discernment. Thou hast a name which signifies rock, on this rock of men, like unto thee, touched with spiritual appreciation, I build my church, and the gates of hell, those powers of selfish judgment and self-seeking in the earth, cannot prevail against it. My church, when possessed of spiritual apprehension and discernment, is invincible and perpetual.”

“THE KINGDOM,” A SOCIAL ORDER

When we examine the distinctive teaching of Jesus, we find Him speaking constantly of the Kingdom of God, or the Kingdom of heaven, which He came to establish amongst men. He is not talking of this “church,” but of this “kingdom.” It is the theme of His longest discourses; it is the germ of nearly all of His parables. The Kingdom? It is a spiritual kingdom, under a spiritual king, and subject to spiritual laws. It supplants no kingdoms now existing; it includes them, transforms them, and infuses them with a new spirit. This kingdom is the kingdom of inclusiveness, of comprehensiveness, of sympathy and of fraternity. It begins with the individual; it takes in the home in all its manifold parts and interests; and the daily occupation, whatever it may be; and the neighbourhood and circle of friends, and employers and employees; it is mindful of the sick, the defective, the unfortunate and the delin-

quent; it reaches to the poor and to the rich with impartial favour; it will not busy itself with weighing mint, anise or cummin, nor with phrasing rules and regulations; it did not undertake to draw up a model constitution, nor a code of canonical laws. Others, alas, have done these things, perverting that which the Master began! To peasant folk, fishermen and tax-gatherers, He entrusted His spirit and His intentions in fluid form that they might take the shape which place and time and conditions might determine. It is difficult, when one perceives Jesus' intent and spirit aright, to think of anything which He said, or did, as final, or stereotyped; He founded amongst men a new social brotherhood, the laws and rules of which, when characterized by love and good will, their distinctive nature, might be left to flow into whatever expressions they would. One of the stupendous marvels about this marvellous life is that it had supreme confidence in the final supremacy of the spirit, and could leave itself in the hands and on the lips of men for future manifestation and realization.

SOCIAL EXPERIMENTS

The apostles are the ones who have given to the Christian Church most nearly the forms and characteristics with which we are now familiar. The beginnings of organized forms, and the experimentation which led at length to somewhat settled types, are set forth in the Book of Acts, and,

fragmentarily, in the Epistles. The Book of Acts may well cause one to think of a chemical laboratory, in which men are placing various substances, chiefly in solution, in various receptacles, noting how they conform to the vessels, and watching carefully for the precipitates and deposits. These experiments are nearly all social in character and application.

THE SELECTION OF OFFICERS

(1) At the very outset arises the question, How shall elections and appointments be made? To fill the vacancy caused by the apostasy and death of Judas resort was made to the casting of lots. Zacharias, who was serving in the temple just before the birth of Jesus, had his term of service thus determined. In Old Testament times this method of selection had been employed in the determination of the guilt of criminals, in the appointment of men to office, in making division of property, and, on the day of atonement, in the selection of the "scapegoat." Should its use continue in the Church? The answer seems to have been in the negative, for there is no other instance of its employment recorded. Later the Christians prayed, and by some illumination were guided in their choice of men. They laid hands upon the chosen men, and thus inducted them into office. Free discussion over the merits of a question seemed to have been the custom, and then one of the number, probably the one presiding as

chairman or moderator, summed up what seemed to him to be the conclusion of the assembly. This was plainly the method employed in that gathering in Jerusalem, described in the fifteenth chapter of Acts, which has been called the First Church Council. If the apostles could not agree, there was no other course than to separate, as did Paul and Barnabas, after their dispute respecting the qualifications of Mark to accompany them on a second missionary journey. Here is a church socializing its own members, undertaking to find the proper way by which it shall move into concurrent action.

THE USE OF PROPERTY

(2) At the outset the Church did not know how to treat property. It experimented in communism. Converts brought their liquid assets and laid them at the apostles' feet. Real estate they converted into cash in order thus to bring it into the common treasury. In the case of Barnabas, who had been a landed proprietor in the island of Cyprus, a man once characterized as "a good man and full of the Holy Ghost," the experiment was a success; the precipitate was found to be honesty, sincerity and whole-heartedness; but in the case of Ananias and Sapphira, whose names have always been linked with hypocrisy, pretence and mendacity, the experiment proved a lamentable failure. For some reason,—perhaps this very instance of conspicuous failure,—the custom appears to have been discon-

tinued. Certainly at Antioch, when a scarcity of provisions caused suffering in the days of Claudius Cæsar, the disciples, obviously out of varying possessions, gave relief "every man according to his ability." From Paul's exhortation to the Corinthians also it is equally plain that the Christians retained property in private ownership, and administered their possessions each for himself, for Paul's emphatic appeal is for each man to lay by in store "as God hath prospered him." Through his later journeyings Paul was gathering from the Christians, as individuals and not merely as churches, a great collection which he bore up to the poor saints in Jerusalem, the members of the mother church. Whatever may have been the cause for this early trial of communism, whether, as has been suggested, because of the expectation of the speedy return of Jesus, or because of the fewness of the first disciples, and their feeling of isolation over against a great Judaism and Paganism which surrounded them, it was of brief duration, and the principles of Christian stewardship, applicable to the individual, prevailed.

RELIEF OF POVERTY

(3) The distribution of food in daily doles among the widows of the Grecians and the Hebrews, two somewhat divergent elements of which the early Church was composed, caused misunderstanding and complaint, to relieve and remove which an order of officers, whom we have called deacons,

was created. Their first function appears to have been purely that of dispensers of charity, with a view to such equitable administration of alms as to prevent discrimination, injustice and faultfinding. They were the first representatives of a scientific movement, if not to remove the causes of poverty, at least to relieve it with impartiality. And at least two of these men, Philip and Stephen, became conspicuous preachers, dispensers of spiritual bread.

LITURGICAL FORMS

(4) The early Church seems to have found her way very gradually into the more elaborate forms of ritual, ceremonial and terminology. In the New Testament days no liturgy whatever appears. Prayers were said from house to house, but whether these were in prescribed phrases does not appear. Even the Lord's Prayer does not seem to have been a regularly recurring form. The testimony of Christian fellowship from one house to another appears common, both in the utterance of salutations, and by the partaking of the eucharistic meal, in some simple manner. The spirit of brotherhood and its extension appear to be the main thing. The Christians called themselves brethren in a fraternal sense. Their course was sometimes termed "the way"; and the substance of their doctrine was called "the teaching." They made no sharp distinctions between themselves and the worshippers in the temple; they simply endeavoured to realize

the bonds of brotherhood and to surcharge all the relations of life with the spirit of brotherhood.

QUESTIONS OF ADMINISTRATION

(5) The development of an administrative organization appears to have been very gradual. Philip and Stephen, appointed to "serve tables," magnified their office, Stephen showing himself one of the best homilists of the early Church, who, courageous beyond expediency, became the first martyr of Christianity. Philip, travelling as far as Samaria, inaugurated so extensive an evangelistic campaign as to call for a special tour of inspection from the Apostles, Peter and John, that, in behalf of the church at Jerusalem, they might know the value and validity of the conversions reported. Peter seems to have no primacy; he is not the only one to whom the propriety and the solidity of this Samaritan revival is referred; he is the one who, afraid to eat with Gentile converts, had required a special revelation to teach him the charitable breadth of the purposes of God in the redemption of the world; and he is the one who, even later, after the revelation, was taken to task and upbraided, because of his shuffling, by Paul. It was Paul who gave to the churches which he formed on his missionary journeys "elders," to preside over them and direct their affairs.

SPEAKING IN TONGUES

(6) Speaking in tongues was a charism sparingly

employed and but partially understood. As described in the second chapter of Acts it appears to be the acquisition of foreign languages, which men from many parts of the world understood, each in his own tongue wherein he was born. But even here one explanation given, which seemed to receive credence, until Peter made explicit denial, was that the men were "full of new wine." In one of his epistles to the Corinthians Paul leaves no doubt that the gift, if gift it be called, is the utterance of ecstatic, unintelligible sounds, like groans, or wails, or sobs, or shoutings, for he says "no man understandeth him," who speaks in an unknown tongue, and insists that there be an interpreter, who shall tell the significance of the utterances, and makes his own plain confession, "in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." This use of strange sounds and this effort to regulate and control the use of them indicates the elementary condition of the Church and its early essay at guiding its social functions.

THE POSITION OF WOMAN

(7) The status of women in the church was not easily determined, and has not yet been fully decided. Paul had seen unseemly conduct, notably at Corinth, where the women with bold faces and uncovered heads had assumed to teach, when unqualified to give instruction, and he has left re-

corded strict prohibitions of the speaking function of women in the church assemblies. At the same time Paul naively gives testimony to the great helpfulness of certain individual women, found at many places throughout his journeys. There was Lydia of Thyatira, who at Philippi with her household had given him hospitality and had become his disciples, the very first fruits of the Christian religion in all Europe; there was Priscilla with her husband, Aquila, who had served Paul and instructed Apollos and helped establish the churches at Corinth, at Ephesus and at Rome, and of the twain Priscilla, usually mentioned first, seems the stronger and the more helpful; there was Phœbe of Cenchrea, probably a deaconess, the bearer of Paul's letter to the Romans, whom he highly commends as "a succourer of many, and of myself also"; then among many others whom he salutes in brief phrase there are Mary "who bestowed much labour on us," Typhena and Typhosa "who laboured in the Lord," and "the beloved Persis, who laboured much in the Lord." Paul, therefore, though not a feminist is not a misogynist. He even says that in Christ Jesus there is no distinction in sex, "there is neither male nor female," as there is neither Jew nor Greek, bond nor free. If Paul or any other disciple relies upon the teaching and the example of the Master, he will treat both sexes with even-handed impartiality, not necessarily thrusting either man or woman into places for which one may not be suited, but closing no door

arbitrarily before either because of sex. Jesus pronounced an even more profound discourse in the private hearing of the Woman of Samaria by Jacob's Well than He did to Nicodemus, ruler of the Jews, who came to Him in the night hours ; He received even more hospitable treatment at the hands of Mary, who anointed His feet, than He did from Simon, in whose house He sat, or from Zaccheus with whom He proposed to lodge. The spirit of the Gospel tends ever to socialize and equalize the sexes, as well as all classes.

A PROCESS, INDIVIDUAL AND SOCIAL, TOWARDS PERFECTION

(8) The very imperfections of the early Church reveal its humanity, and its almost social identity with its environment. We have referred to the case of Ananias and Sapphira, who were hypocritical in their contributions of property ; to the murmuring of the Grecians against the Hebrews because of failure impartially to distribute alms ; to the contention of Paul and Barnabas who finally separated because of irreconcilable differences in judgment respecting John Mark, their former helper ; to the vacillating timidity of Peter, who, though conspicuously taught that God was no respecter of persons, himself made discriminations between Gentile converts and Jewish converts ; to the faint-hearted service of John Mark, whom Paul so roundly condemned, who nevertheless later, restored to favour, was commended by Paul in his

Epistle to the Colossians and became the trusted coadjutor of Peter and the writer of the Second Gospel; and we may remember also that the first church was so suspicious of the genuineness of Paul's conversion and the sincerity of his professions that they would not receive him into their fellowship until Barnabas, with clearer discernment, brought him into their presence and vouched for him. There are pitiful instances of weaknesses in the early churches revealed in the Epistles of Paul, as at Corinth, for example, factions rent the body into four fragments, sins as grievous as fornications were unrebuked amongst them, lawsuits between members were pushed with vigour, disorderly and even drunken persons came to the services and appeared at the Lord's Table. Those whom Paul called "saints" were far from perfect. Their only claim to perfection, if claim were made by them or for them, lay in their ideal; they were striving towards perfection and were seeking a sanctification in the midst of unholy surroundings, which, while impossible of complete attainment, became both to them and to their environment a saving grace.

THE IDEAL, NOT A PAST, BUT A FUTURE KINGDOM

The recognition of these primary conditions and elementary characteristics of the Church shows that apostolic precedent, so thoroughly human as it was, so necessarily social as it had to be, is not an ex-

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ample in all its minor details for slavish imitation. The study of these early experiences, and the appreciation of these actions and reactions of social forces upon the early Church, bring to view clearly the essential character of those formative principles which Jesus Christ, by His life on earth, gave to men. The Christian religion is not some ten-inch casket containing a jewel, faultless and changeless. It is a vital germ, a seed-corn planted in the ground ; its environment determines its rate of growth, its branching side issues, its fruitfulness and its transforming power in no small degree. It assimilates ; it is itself assimilated ; it is affected by other influences ; it itself transforms, recreates.

The New Testament is not a book of references, a cold citation of facts, a codified tabulation of laws and rules and regulations, to which the Christian may turn, as to the revised statutes of a state, for answers to his questions respecting his privileges and his powers, what he may do now, what he must say here, what he must pay there, or how he shall regulate his conduct in all the affairs of life. It is a book of inspiration ; it contains principles. To take its bare words as precepts, or to follow its precise practices as precedents, may be to lose the very principles which are its inner spirit and its crowning glory. When Jesus says, "let him take up his cross daily," no man now need put on his shoulder those rude pieces of wood which constituted the cross nineteen centuries ago ; because Jesus walked up the slopes of Calvary bearing His

cross is no reason why a man on this western hemisphere should leave his home and go to Bethlehem, Nazareth, the other parts of Galilee, and to Jerusalem in order to place his feet exactly where Jesus walked and thus follow Him as an outward example. The life He brought amongst men is a life larger than a word, or many words ; more significant than a deed, or many deeds,—however full of meaning both words and deeds may be. It is a life of motive, of principle, of sentiment, of aspiration, of devotion, a spiritual life. The church having this will be affected by its environment, and will be the transforming power of its environment.

The New Testament honours the individual ; but shows him that his perfection lies in the fulfillment of his social obligations ; and the New Testament has called a church into existence not that the church may be the pinnacle of social striving, but that the church may be the chief and most effective agency in the reconstruction of human society. Reorganized human society is the goal,—reorganized by the inner and outer adjustment of the individual in altruistic relations both to God and to man. It is not difficult to believe that a Christianized Democracy is “the Kingdom” which Jesus came to establish, which must be completed and perfected in the fullness of time through the individual, through all individuals, unto the last individual.

VI

THE BROAD BASIS OF BROTHERHOOD AND SOCIAL OBLIGATION

TO no small extent the Bible is a book of Social Law. The Old Testament presents individuals as heroes, like mountain peaks of history, yet the prophets were messengers to the Jewish people and nation, rather than to single men. The prophets were statesmen, dealing with social evils and wrongs, and with social relations and remedies. In the New Testament the apostles and the Christ inaugurated a new social order, beginning with the individual, but culminating in the whole social fabric. Jesus set forth in word and deed the universal brotherhood of man, and the inter-racial claims of neighbourliness. He treated all nationalities, the Judean, the Galilean, the Samaritan, the Syrophenician, the Greek, and the Roman, with impartial cordiality.

The basis of human brotherhood, clearly acknowledged in both the Old Testament and the New, by prophet, apostle and Messiah, is exceedingly broad and comprehensive. In at least five fundamental respects is mankind one; one by creation, "*made* of one blood,"—one in essential nature, "*of one blood*,"—one in habitation, "*for to dwell on all the face of the earth*,"—one in

religious aspirations and longings, ignorantly worshipping oftentimes an Unknown God, seeking the Lord, "if haply they might feel after him, and find him,"—and one in spiritual privilege, for God is not "far from every one of us," as the Apostle Paul says, "for in him we live, and move, and have our being." This fivefold, fundamental unity, creative, natural, racial, religious and spiritual, is worthy of our careful consideration, particularly at this time of world conflicts and disorders, however well known it may be to us at other times.

A COMMON CREATOR

The act of creation is common. No race has a monopoly of the primal divine impulses. Whatever be the theory, or explanation, of the processes of creation, all mankind stand related to them in the same order. Man as man is the highest product, at least on this mundane sphere, of the divine workmanship. Characteristics of colour, stature, cranial form, facial expression, or length of brachium or femur, are superficial incidents due to sun, or soil, or food, or fear, or fellows. Man is man; too often we cannot say it. The fundamental, underlying qualities of existence are common.

And God did not make man, after the carpenter fashion, like a bench, or a tool, when made, to be left alone for some chance user. Creation established a parental relationship; "in him we live, and move, and have our being"; and in us He lives, and moves, and has His being; He is not

shut out of His own creation. He is not deprived of His infinity, because He has made finite beings, as He would be, if, having made them, He no longer was with them and in them. Man as man, black, white, red, yellow is the divine offspring,—conceived, cared for with solicitude, yearned after with the same longing by the same Universal Father.

God is not a tribal deity. The ancient notion was that each tribe or race had its own god, who fought for it and against its enemies. The Hebrew conception was at first of this nature. The Greeks and Romans undertook to adopt and bring into a comprehensive theocracy the gods of all the nations; the Athenians even erected, at Athens, an altar to the “unknown god,” lest one by chance should be overlooked, or omitted, from their inclusive polytheism. But there are not many gods; there is but one God; He is the God, not of a part, but of all the race, of all mankind. In our modern days the tribal idea of His presence and of His favour seems still to survive. The German Emperor has associated himself with God in many phrases, as though on terms of special intimacy and regard. This same conception may be present in the minds of the rulers and the people of other nations, although not expressed with the same definiteness of language. But God is not a Jew, nor a German; He belongs neither to the House of Hohenzollern, nor to the House of Hapsburg, nor to the House of Rumanoff, nor to the House of Hanover.

God is *our* God. We may *all* say it. He is American ; He is Canadian ; He is Swedish ; He is Norwegian ; He is Spanish ; He is English, French, German, Russian, Chinese, Japanese ; He is African ; He is Hottentot. He is all these because He is neither ; He is more than one ; He is more than all ; He is God of all. All are His ; all are His children ; He made them all ; He is Father of all. In the midst of divisions and barriers and divers tongues and differing characteristics we nevertheless are united ; we are one ; made so in the beginning by a creation, common and universal. It is heartening to think back into this fundamental, simple unity of the race.

ALIKE IN NATURE

Basic in human nature are common parts and powers. There is an essential human equality. We possess the five senses in common. With similar eyes we see ; our hearing, more or less acute, is nevertheless acoustically the same ; our taste, varying with habitat and habit, is through the same organs and is affected by the same excitation ; our sense of smell, as widely differing as the Eskimo's and the Parisian's, is still over the same olfactory nerve, to the same brain cells ; and our sense of touch responds to external objects in exactly the same way in us all. Are we alike ? Behold our anatomy, count our vertebræ and bones, follow the processes of digestion, investigate the corpuscles of our blood under the microscope, or in

the reactions of bacteriological cultures. Are we alike? Every laboratory, every hospital, every operating room, every graveyard declares that we are physically of the same tissue, of the same substance, of the same structure, with the same functions, the same diseases, and the same curative and recuperative powers.

We are alike also in our personalities and mental make-up. We all possess those five outstanding qualities which set us off as persons, distinct from inanimate nature, and unlike the brute, who in many respects closely resembles us. We have a mind, endowed with powers of observation, perception, memory and reason; we have the emotional nature, quick to feel, sometimes with abhorrence, sometimes under the growing influence of attraction, sometimes with hate, sometimes with love, sometimes in fear, sometimes with courage; we have the directive will, expressing our choices, controlling our actions, steadying us towards our ideals in the pursuit of our purposes and aims; we have the moral or ethical nature, which may be termed the moral judgment, or the conscience, whatever one will, which, after the discernment of relations and values, pronounces upon qualities and procedures the judgment of "right" or "wrong," distinguishing between good and evil, not with an absolute judgment, but from the personal point of view; and we possess that intangible and indefinable somewhat, which we call self-consciousness, which permits us to say with all confidence, "I

am I, unlike any other, distinct from all who have gone before or come after, I am an individual, I am myself." In self-consciousness all personal qualities have their summation.

Are we not alike? Let Shylock, the Jew, answer, though he speak for other purposes, defending himself as a Jew, yet using language which any one of us might use, substituting for his our name and nationality :

"I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge?"

We are alike; in us all reside the great common qualities which justify democracy and make its foundations secure. We are of the common people, and we can trust the common people because in their social relations they possess and exercise the primal attributes of mercy and justice. The common people, touched by the infirmity of common frailties, feel pity one for another; they heed the dictates of mercy; compassion moves amongst them as nowhere else. The common people, inter-related in common needs, yield to the sense of fair play and justice as do no others. Kings cannot be trusted to exercise mercy and execute justice as

can the common people. Individuals and groups need the steadying influences towards mercy and justice from the great mass of mankind. In homely phrase the great American, Abraham Lincoln, said, "You can fool some of the people some of the time; but you cannot fool all of the people all of the time." He discerned no more than that which I am trying to say now, that in the mass of people reside sanity of judgment and equity in conduct.

Brotherhood is not an idle word. It carries with it the ideas of far-reaching fellowship, and therewith enormous privileges, democratic and for human society soteriological; it no less involves partnership in pain, and obligation for service.

HABITAT THE SAME

We all dwell upon the same earth. A common providence has designed, and, if unhindered, designated the places of our abode. There are geographical juxtapositions which bring us into mutual relations; mountains divide us, rivers separate us, seas and oceans bound us. We are made alike by an equal assimilation of common climatic conditions; and we are differentiated, temporarily or permanently, by the rise or the fall of the temperature, by the slight fluctuations of the barometer, and the variations of the wind. Dickens in "Bleak House" is by no means wrong in ascribing moods to the influence of the east wind. We all have our "growleries" due to the weather.

I suppose if we were to read the pages of history

understandingly, we would discover that the cause of war, more than any other, and that the wrongs done men, greater indeed than all others, have arisen from aggression directed against the land-holdings and the landed possessions of men. Campaigns of conquest have been undertaken for the annexation of territory; and in consequence tribes and races have been driven into exile, or exterminated. Voyages of exploration have resulted in the ruthless seizure of islands and continents possessed by peaceful natives, whose homes were despoiled, and whose very lives were sacrificed to the greed for land. One need but think of the red men of North America, and the Incas and other races of South America, and the simple negroes of all Africa, and the inhabitants of the Land of Evangeline, and, indeed, at some time or other, early or late, of the people in almost any land unto which what is called discovery and exploration have proceeded, or upon which war has been waged.

We are one in the desire, and, as we believe it, the purpose of the Almighty that we should have a place upon the earth for the soles of our feet, that we were created "to dwell on all the face of the earth." We are one, by inheritance or experience, in the devastating struggle for place and land and soil and home. By many significant tokens we are becoming more and more united in the recognition that nations and families and individuals have inalienable rights in the earth, in the

very soil itself. Mother Nature with bounteous hand, through the treasures in her mines, the powers in her coursing rivers, and the crops which reward the husbandman, stands on the threshold of all prosperity, and of all welfare, national and social. The period of mechanical industrialism, characterized by congested populations in manufacturing villages and great cities, has not wholly run its course, but is now to be matched by an agricultural and agrarian renaissance. And of more importance still, there are many signs pointing to a renewed interest in land tenure, and the enactment of laws which will equalize, either by tenancy or ownership, the use, the fruits and the enjoyment of land.

INERADICABLY RELIGIOUS

Man has been called "a religious animal." He is by nature ineradicably religious. In the travels of adventure and exploration, and in anthropological investigations, no tribe or race of men has yet been discovered totally devoid of religious forms and practices. If some natural object is not worshipped, or some power behind natural phenomena personified as a great spirit, then some man, apotheosized as a god, or in whom the divine being is supposed to be incarnate, is revered; and an elaborate ritual or cult, designed to expiate sin, to mollify wrath, to avert penalty, to propitiate favour, to secure rewards, and to express fealty and devotion, develops.

We are religious; our neighbours are religious;

whether we or they profess religion in its accepted forms, or practice it according to the standards of any church, or other organization. Likewise the men all about us, and throughout our country, and across the seas, and in all continents, are religious beings. They know as well as we the compunctions of conscience, the bitterness of remorse, the guiltiness of sin, the longing for pardon, the yearning after divine fellowship, the outreach for revelation, the aspirations for light and leadership, the hope of immortality.

This inextinguishable religious nature inspires us all with confidence in three directions, whether we have ever formulated this confidence in words or not:

THE RIGHT OF PRIVATE JUDGMENT

1. We have learned to trust the human heart. We trust our own hearts, the quick promptings of our own better natures, the intuitive conclusions, even though hesitatingly achieved and doubtfully maintained, of our feelings at times when our heads seem baffled, and our brains helpless to understand. Where reason fails us, the heart yet speaks; and we know it to be our heart throbbing with the universal heart of man. We have confidence then to start our own religious and social creeds with those things which we, in experience, have tested and do know; and we are aware that, when true, after this manner, to ourselves, we cannot be untrue to any man, or to our God. The right of

private judgment is our appeal, because of our confidence in this inherent religious nature in man; and the priceless treasures of personal liberty, and an open Bible, and a free school, and the institutions of democratic government, and the direct relations of a soul to its God, rest upon this confidence in the individual heart and conscience.

COMPARATIVE RELIGION

2. Because of the recognition of this inextinguishable religious nature, we are learning how to plan our humanitarian and missionary campaigns. Even the great statesmen of the day have learned that the largest numbers, with the steadiest purpose, can be appealed to only through the recognition of unselfishness, altruism, truth, righteousness and religion. Harken to the men who are winning the confidence of the English-speaking people to-day, those people who, more than any others, have given freedom to the consciences of men in democratic institutions, and have banked most heavily upon the inherent righteousness of the common people.

See how in our theological seminaries, and in all the institutions for the training of men in welfare work or social service, the ethical and the religious nature of man is now taken as a starting point, as a great assumption, not to be proven, but to be heeded, and to be regarded as a controlling principle in the manner and method of propagating the faith, and of administering relief. If a man

ask now for bread, we do not now give him a stone, nor even do we give him bread; we try to make him capable of getting bread himself; we seek to give him a new determination, a new motive, a new life, with his old, better impulses restored, with his former good nature refurnished. We do not go to the heathen now as to people having no religious forms and convictions; we study their religions with care; we recognize the good in them; we undertake to conjoin that faith which we regard as the better with theirs in all points at which we regard theirs as good. We have formulated, indeed, a new religious science, giving it the name, "Comparative Religion," because in this science every religion is looked upon with respect, and is treated as the expression, however inadequate and imperfect it may be, of honest intentions, of sincere devotions, of genuine heart-loyalty, and of some value in the sum-total of human faith and uplook.

INHERENT GOODNESS

3. By our recognition of the indestructible religious nature of man we are taking on a new conception of the value of a single human soul, and are rephrasing some of our old theologies, and are reshaping some of our out-worn ecclesiastical methods. That old lady who, when asked what was the dearest doctrine to her faith, replied, "the total depravity of man," is no longer amongst us. We do not believe in the total depravity of man;

we believe in his inherent goodness. Some of us believe that no man is even as much as half bad; we believe that he is more than fifty-one per cent good, however bad he may be. That man whom we call "murderer" is not properly speaking a murderer; he has murdered only once; he is not habitually a murderer; murdering is the merest incident in his career, an act of but a moment, and possibly no more than the unintended outcome of a single uncontrolled impulse. Likewise we call men "liars," when probably they tell the truth more than ninety times out of a hundred. We simply mean that we have caught them now and then in untruths. So with almost any crime or sin in the entire category. Men are not constantly sinning, or committing crime. In the majority of instances they are living the common course of human life in the proper, the respectable and the righteous way. But even if their thoughts and deeds are not as high as fifty per cent good, yet there remains in them, even in the worst of them, those inextinguishable sparks of conscience, and promptings to good, and impulses of mercy and kindness, and thoughts of charity, and aspirations for something better,—quiescent, dormant, unrevealed and unrecognized though they may be. Are there not times at night? are there not moments in great crises, when the good nature asserts itself, and will be heard?

This confidence in the religious nature of the individual gives us confidence and zeal in personal

work. Because of it the avenue of approach we know is open. If we can find the opportune time, we certainly may find the receptive and perhaps the expectant spirit. It is this confidence in the good in man which justifies reformatory methods and measures in prison and jail. How could we think of descending into the slums, and of hoping to cure social evils and social wrongs; how could we appeal to the "down and out," and to the depraved and abandoned, unless this confidence inspired us that in the worst was the hope of reformation through the reawakening and the reestablishing of this good within man? Believing in it, our hands and our hearts are upstayed, and no task for human welfare seems impossible.

SPIRITUAL EQUALITY

We are one, also, in spiritual privilege. In spirituality there is no monopoly. God is not a partisan politician, nor a one-sided sovereign, who dispenses to favourites and familiars emoluments and honours; "he is not far from every one of us." We may differ in our talents and capacities, in the tasks imposed upon us, and the services expected of us; these are but the recognition of our individuality; but no one of us has advantage over another in the readiness with which God will hear our cry, or respond to our need, or render to us the opportunity which, for us, is appropriate in our place and condition. The Prodigal Son afar off was welcomed into the Father's fellowship; the

Elder Son, staying by, had ever that fellowship at his command. "To every creature" the Gospel message and invitation was sent; and the Father would not that one of the least of the little ones should perish.

One cannot think that in the divine councils distinctions are made in view of race, with reference to colour, or age, or sex, or culture, or because of residence and occupation and worldly possessions. Has the rich man an advantage over the poor man in the divine presence? Some have verily believed, because of hard passages in the Scripture, that the contrary was true; and that the poor man might enter the gate through which the rich man cannot pass. But no, the test of divine favour is not possessions, nor the lack of them, but man,—man in his need, with his call, and his receptivity. One may say with Paul, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The Christian religion rests upon the broad basis of human equality, and democratic privilege.

Any form of religion which seeks to exercise a monopoly in the prerogatives of heaven and the favour of the All Father, by anathema, by excommunication, by any kind of seclusion, or any form of discrimination, is essentially irreligious, is certainly unchristian. The real brotherhood, which has been revealed as the development of the great spirit in the world, is not competitive in character,

does not entail the extermination of the unfit in the recognition of the principle of "the survival of the fittest," does not push and strive as though upon a crowded way to gain a coveted entrance, through which but few may pass; but is altruistic, seeking the welfare of others,—communistic, recognizing the community of interests in all who throng the heavenly way,—social, lending a hand to those who lag, seeking the saving of those who suffer and sin, covered with sorrow and shame. The spiritual brotherhood is the brotherhood of man in the presence of God, in the recognition of equal opportunities and mutual obligations; it is the democratization of religion; it is essential Christianity.

There are no commercial "corners" in the spiritual market; there are no spiritual aristocracies in the domain of religion, howsoever much men may draw distinctions, establish precedence, and seek preferment. Spiritual privilege is uniform and universal; the great brotherhood is essentially one of spiritual equality.

FRATERNAL RELATIONS

If then we are primarily and fundamentally one, if all men are brothers in more than a mere forensic use of the term, what must be our attitude one towards another? What should be our treatment of each other? what mutually binding obligation should we recognize? Certainly, in a negative way, we would all at once declare that the follow-

ing all-too-common violations of the spirit of brotherhood must cease.

MUTUAL RESPECT

1. Feelings of contempt and expressions of scorn towards our fellow men have no justification. What is a foreigner? He is not a kind of man essentially and always a foreigner. Only the superficial, geographical fact that a man is out of his own native land renders him a foreigner. When he is at home he is a native; but when he is away from home he is a foreigner. Should a man who is away from home be treated with contempt, and accosted with jibes, and branded with hateful nicknames? Indeed the man who is away from home is the one who needs the largest amount of pity and consideration, who should receive sympathetic and kindly treatment. The fact that he is in a strange land, seeing on every hand unfamiliar faces, hearing from every tongue an unknown speech, and subject to laws which to him seem inexplicable and unreasonable, should prompt every man to the greater consideration and thoughtfulness in his behalf.

I have been in a strange country, and have been termed "A Yankee," as an epithet of contempt; I have been in a yet stranger land, and have seen, beneath scowling brows, scornful looks cast upon me, and have heard, muttered behind me as I passed, "dog of an infidel." Was I any different? had I undergone changes? could I one day be a

native and the next day be a foreigner? Is the term native, or foreigner, as applied to me, or to any one else, descriptive of us? Are not the terms rather descriptive of our environment, and not of us at all? And, if there be thrown at any man reproachful phrase or feeling because he is in a foreign environment, is not the shame attached, not to him, but to those who feel and express their reproach,—to the environment, rather than to the sojourner?

In the vocabulary of heaven are distinguishing adjectives or epithets of any kind applied to men? Are any "foreigners" there? Is any land nearer to the throne of God than any other? Are there people who are God's favourites, natives to His hearthstone and threshold? The very thought is absurd. They then who, in the name of the All Father, seek to establish His kingdom, and to represent Him on the earth, must accost His children and subjects in fellowship and with respect.

TRUE DEMOCRACY

2. Assumptions of superiority must cease. What right has a man to lord it over his fellow? Who made one man to rule over other men? Just because a man was born son of his father, who ruled over men before him, and perhaps is grandson of a grandfather who obtained rule by murderous assault, and by mere prowess of brute strength, can the man now claim the right to rule who is a weakling in both mind and body, scarcely able in-

telligently to regulate his own choices and to control his own actions, if by chance he be simply born to the "purple" ?

The equality of men demands the extension of democracy. From the time of Magna Charta the mass movement has been towards the removal of irresponsible and arrogant power, and the reëstablishment of the primitive conditions of equality and democratic organization.

The assumption of superiority is inappropriate in any place, least of all in the Church and among her devotees. The Church is not an association of redeemed souls, whose robes are now spotless and must be kept immaculate, uncontaminated by contact with the wretchedness, the squalor and the degradation of the lower parts of mankind. The Church is not yet perfect ; she has no occasion for pride or haughtiness ; she must not gather her garments about her and step gingerly over the highways through which the human multitudes throng ; she is less inclined to do this than ever before. Hers is the redemptive task ; the greater the need, indeed the deeper the pollution, then the heavier the burden upon her to succour and to seek to save.

Nay, far from perfect is the Church ; fortunate for the world is it that she is yet imperfect and incomplete ; were she a finished product, she should be translated, in some chariot of fire, to some lofty, serene abode. But the Church is human ; herself full of frailties. The Church may be likened unto a hospital, in which are gathered the

sick for healing, not a home for only those who are sound and well. The Church may be likened to a carpenter's or a joiner's shop in which damaged and broken-down characters are brought for repair. The Church is like a school, whose greatest glory is, not that the pupils possess knowledge, but that they acquire knowledge, and, though beginning in ignorance, graduate at length, not furnished with all truth, but rather proficient in some degree for the pursuit of truth.

Indeed the Church can scarcely say, with propriety, to any erring man, "I am holier than thou"; the Church may better say, "I am seeking holiness, come thou with me, for in my pursuit thereof I am finding God."

NOT MASTERS, BUT FRIENDS

3. The tyrannical use of power must cease. We are our brother's keeper; we are not his task-master; he is not our slave. If we ourselves will submit to be slave to no man, then must we, by an equal moral necessity, put no man in servitude to ourselves. The Golden Rule contains essential justice for men in their relations to work, service, employment and comradeship. He who knows the more may contribute the more to his fellows by appeal, by persuasion, by supervision and direction; but, because of knowledge, he has no right to enslave. The reign of reason must be his resource, and the sharing of profits and products, the recompense of his reward.

They who give employment have no right to be hard-hearted, or harsh in treating their fellow men who work for them. The great combinations of capital, sometimes called "soulless," are becoming mollified and humanized, partly because of legislation, partly because of public sentiment, partly because the men who compose and control them are themselves more humane and more kind. Yet the sway of tyranny has not altogether ceased at the desk and behind the railing. Tyranny must cease.

The tyrannical use of power by labour organizations is not justified. Come to a recent consciousness of combined strength, and suffering from a sense of long-endured wrongs, it is not strange that labouring men should yield, at least momentarily, to the impulses for revenge, and should undertake to dictate and dominate where justice requires that the quiet voice of reason should be heard. But tyranny, by whomsoever shown, on whichever side of controversy it appear, must cease. One may have confidence that, in a future day, not too remote, that sense of fair-play and justice, which resides within us all, will temper the demands, both of capital on the one hand and of labour on the other, and will bring men into accord under the arbitrament of reason.

The haughty head must bow; the stony stare must melt. It was the fashion of the Master, with tenderness and compassion amongst men, to yield Himself in ministering helpfulness unto all classes.

and conditions, the loathsome leper, the sin-stained outcast, the hated Samaritan, the despised publican, the seemingly unimportant children. His power, linked with heaven's, was spent in humble, daily ministering.

ACTIVE INTEREST

4. Callous indifference has no place in the Church, in a Christian community, or in any well-wisher of his kind. Perhaps here is our greatest danger, and our most persistent, insidious sin. The "laissez-faire" philosophy is so easy to adopt, so plausible in its pretentious sufficiency, so satisfying when one has but once begun with it, that we are in danger of yielding to its charms. Nature possesses so great a curative energy, seeking ever to repair her wastes, to replace her losses, to readjust her disturbances, that she does apply remedies, work relief, and restore impairments, at many times, and in many ways. But she carries no panacea; unaided she does not always heal; there must be with her intelligent coöperation, else her efforts are vain.

We cannot wrap ourselves about with a self-satisfied sufficiency, and say, in our comfortable-ness, "Do not disturb me; do not get excited; such things as these always have been, and always will be; they'll work themselves out, just give them time." No more damning heresy can come upon a church, or a community, or upon a person, than this,—that wrongs will right themselves, that

evils are their own eradication, that sins are themselves redemptive, and that sorrow sings its own song of jubilation. There is no more blighting canker that steals into the human heart than that which whispers, "Oh, it isn't worth while; I have more important things to do." It *is* worth while, if there is a single child destitute, neglected, or abused, who can be helped in the ways of manhood, and found a home with protection, guidance and training; it *is* worth while, if there is a single home broken, distraught, the embers of whose hearthstone can be drawn together and warmed into even a tolerable glow; it *is* worth while, if there is a single soul despairing because of misfortune, condemned because of crime, who can be cheered, succoured, recovered and put in the way of rejoicing; it *is* worth while, if there be any lost coin in any stray crevice, if there be any wandering sheep on any steep mountainside, if there be any Prodigal Son in any far country, who can be brought back into the proper environment, and the proper use of value and fellowship.

The Church cannot sit down in smug complacency, congratulating herself upon the salvation, wondrously wrought out for her, and freely proclaimed unto her constituents; she cannot even sit and be justified, though she fling wide her doors, emblazon in flaring letters, "Welcome," and invite to her services all who may enter in; she must do more; she must go forth; she must spend and be spent; she must give and do; she must sacrifice; by losing

her life she will find it ; she must not be indifferent. Indifference is absolutely unsocial.

Without undertaking to enter into detail, as the specialist in Social Science might do, yet we must acknowledge at once, in view of the human brotherhood of which the Church is a part, three broad avenues of obligation and service over which she must travel.

INDIVIDUAL NEIGHBOURLINESS

1. There is an individual obligation which the Church must recognize, and through its individual members must fulfill. It is the social obligation of neighbourliness. No word is more fruitful in suggestiveness ; no word is receiving quite as fully concrete and practical definitions of its meaning as that of "neighbour." A neighbour is not now merely a person of the same, or adjacent, street. Geographical proximity, personal acquaintance, friendly intimacies, and harmonious likenesses are not now tests of the term. Jesus Christ set forth a definition which overstepped racial and national bounds, which is larger than religious and credal agreements, which means more than physical contact, or intellectual accord, or any personal characteristic, whether superficial or essential. He referred to human need on the one hand, and ability to supply the need on the other, as conditions which determine the relations of neighbourliness, as the occasions for its expression, when He

answered the lawyer's question, "Who is my neighbour?" by telling the story of the Good Samaritan, and bidding "Go, and do thou likewise."

Physical distances are fast disappearing. The whole world is a neighbourhood now. When not at war, we travel; we migrate; we give and take goods and products; and we talk with each other, almost as though each corner of the earth were at the center. Industrially we are mutually dependent; politically we are becoming alike, even through the throes of strife; socially we are beginning to realize that we are members one of another.

It is the obligation of every individual Christian to possess within himself that vital, energizing leaven which the Christian dispensation has brought into the world, and to be himself, in his environment of the street, of the craft, of the municipality, of the nation, of the social grade of which he is a part, and of the world, that diffusive, effective leaven which has the promise of equalizing and socializing the whole lump.

Although there are degrees of nearness, yet we must clearly understand that there is no such thing as actual remoteness. No man is far away; no man must be beneath the individual's notice; no man has sunk below the level of social contact, recovery and repair. Indeed, according to the Master's definition, the lower a man has sunk the greater are the obligations of neighbourliness for

his relief and succour. As neighbours we can entertain contempt for no man, we cannot call a man a "foreigner," suggesting thereby any degree of reproach; we cannot recognize barriers and distinctions. Neighbourliness and brotherhood are nearly synonymous. Brotherhood expresses the fundamental relations, divinely established amongst us all, while neighbourliness expresses the recognition of those relations, and the appropriate conduct which springs out of such recognition. The individual Christian is a brother to all men; he must also be a neighbour to all.

INTERNATIONAL NEIGHBOURLINESS

2. There is also an international obligation which the Church must recognize, and, through its individuals as members of the nation, must fulfill. It is the social obligation of Internationalism. Peace and war are not subjects with which the Church has nothing to do, subjects belonging exclusively to nations, as though men could be like horses corralled at one time within a national enclosure, and at another time within an ecclesiastical enclosure, and the enclosures be entirely distinct. We cannot be patriots on certain days, and Christians on other days. If we have any patriotism at all it must be at the same time, and on the same occasions, that we are Christians. If we have any Christianity at all it must be while we are patriots. Our patriotism and our Christianity must commingle.

Nor can we permit, within the nation, one part of the citizens to be patriots, while another part is Christian. That is not a good household in which the head of it says, "I will do business, while my wife may attend to the religious end of the family." No such division of labour as that should be tolerated. Our statesmen cannot be left to attend to statecraft alone, while the Church attends to her affairs as though they were affairs distinct from those of the nation. Christianity has its national and international functions. The King of Kings is to be kings of kings, and His subjects must help make Him such, in all, supreme over all national and international interests.

When in war, the Church and her members have obligations, such as rest upon any good citizens, to see the war through, to sacrifice for its completion and righteous conclusion, and to bear the burdens, economic, industrial, national and social, such as must be borne by all good citizens.

When the nation is at peace, then must the Church help keep her at peace,—studying the arts of fraternity, consistently expressing international good will, and, sacrificially amongst the nations of the world, aiding and protecting those who are weak. Amongst the nations a Christian nation, inspired by its churches, governed by the Christian principles which it has espoused, must be, as an individual must be amongst men, neighbour to those who are in need.

We have a long way yet to go before we fully

incorporate, in our patriotism and nationalism, the international social obligations which must be recognized as the full expression of our Christian religion in the world. Legislation, which aims at special and exclusive advantage, parading under whatsoever guise of patriotism and national self-interest, is not Christian but needs to be converted to Christianity. Acts which are bellicose because some hand, perhaps with ruthless indifference for the rights of others, has raised a flag or set a standard, where neither standard nor flag should be, are not Christian, though they be deemed patriotic. The sense of justice and of fair play must prevail between nations as between men. Each nation in its own way, if pursuing its own path righteously, has a right to "a place in the sun."

Not yet has the Church seriously taken up her task, as an exponent of truth and a minister of kindness, in the midst of the nations. Perhaps she is not yet equal to the mission of peacemaker, arbiter in matters of dispute, counsellor at the divergence of the national crossroads; but, if she is not, then must she train for her mission; she must recognize it as hers, and fit herself for the high calling unto which her noble inheritance and the confidence of her King summon her.

ECCLESIASTICAL NEIGHBOURLINESS AND COÖPERATION

3. There is also a distinctively ecclesiastical obligation which the Church must recognize, and,

through its individual members, and throughout all its organized forms, must consistently express. No single church has an exclusive charter; no one church can justly claim to be the sole recipient of the divine revelation and divine favours, and the only representative of the Kingdom of Heaven on earth. Among Christians there must be, and fortunately already we are far upon the road of attaining, a fuller recognition of an inter-ecclesiastical fellowship, larger than any sect or communion, however vast it may be. The obligations of church federation, coöperation and combination are being recognized, perhaps no more fully in any part of the world than in this country wherein we live. It is not a present task, however, to give a history of the reuniting processes of Christendom, nor to express the felicitation which we all may entertain at the progress thus far made. It is, rather, now the purpose to point out the obligation which rests upon the Church for the fulfillment of its social mission.

No one church has yet been able to speak to all classes and conditions of men, at least with equal success. Differences in temperament, differences in tastes and habits, social distinctions, artificial barriers, and temporary conditions, have so separated men into grades and groups that their religious impulses and devotions have naturally found expression through different channels and organizations. It has taken, therefore, in the past more than one church or denomination to carry an ade-

quate message to mankind ; and it requires to-day, more than any one of them can present, the united front of a common cause in order to impress the world with the essential message and the spirit of the Gospel. There must be coördination and concentration of effort ; there must be common strategy and unison of action. The divisions of the hosts of the Royal Master will fail in effectiveness not only while they openly oppose and antagonize each other, but even if they simply keep aloof one from another and ignore the purposes and plans each of the other. They must harmonize and synchronize their movements. In allied warfare there must be alliance of forces. Wasteful competition and destructive strife between churches is a social sin, characterize it under whatsoever other epithet we may. It is a wrong to men to withhold that unity and efficiency which would make the Church effective ; and how heaven looks at "the sin of schism " any one can judge as well as another. It is not probable that that divine patience which once prayed that we all might be one is pleased with our rivalry, our antagonisms, and our strifes. We long for a concert of nations, for the sake of peace ; no less must we have a concert of churches for the sake of Christian efficiency, brotherly kindness and the Kingdom of Peace.

There need be no denial of individualism, no vain efforts at flat uniformity, but there must be fellowship and coöperation between those, however named or however organized, who are seeking,

under the inspiration and direction of a common Master, to establish and extend the Kingdom of Heaven on earth. In the little communities increase of strength and intensity of devotion must be secured by turning the thought of the people from the externals to the fundamentals of religion ; and in the fundamentals we are very nearly, if not quite, one. In the high councils of the Church also there must be recognized and employed that spirit which, when men are of one accord, directs them, with power and fervour, into the fields of conquest and of assimilation.

Are there finer words in the vocabulary of men than these which mean so much, "neighbour" and "brother"? The ideas back of them are ideas which have come from above. Social obligations and altruistic disinterestedness are spiritual importations. They are the unique gifts which the Church has to bring to mankind ; and they must be made, if at all consistent with their very essence and character, unto all men.

VII

NATIONAL UNITY FROM THE CHRISTIAN POINT OF VIEW

A GREAT American, a short time ago, in arraigning the administration of national affairs by the party to which he did not belong, declared, "the lack of affirmative leadership has loosened the moral fibre of our people." Such an utterance may well challenge the attention of any thoughtful man. What is the moral fibre of a people? What tightens or stiffens the moral fibre of a people? What can loosen it?

MORAL FIBRE

To define the moral fibre of a people one may use a great variety of terms. The moral fibre is the character of a people; it is the ethical will which has been wrought into conduct. Legislation may express it; may indeed overstate it in idealistic terms which do not apply to the real character of a people; or may understate it by failing to express that which the people in the routine of life actually accomplish. There may be more social righteousness than the law expresses; usually there is far less.

Analyzed, the moral fibre of a people may be

defined as the habit of *seeing* the right, the habit of *saying* the right, and the habit of *doing* the right. It is the exercise of social intelligence, the declaration of social rights, and the performance of social duties.

RIGHT PERCEPTIONS

None of these social habits are easy of attainment. To see the right is extremely difficult under the perplexing, intricate and interwoven relations of which the social fabric is composed. Because human experience is partial and limited, because the data of social relations have been but imperfectly ascertained and inadequately recorded, because these relations themselves are never stable, but always undergoing change, the perception by one mind, or by many, of social obligations as clear and unmistakable issues is well-nigh impossible. As the vanguard to reform there must be every manner of theory and vagary before the main contention, which they usher in, is clear to the majority of the people. Indeed oftentimes the truth in its relation to human welfare can be seen only after painstaking and prolonged experimentation. Men must try things out before they know their value. Time is a needed element in the elimination of fads and doctrinaire notions, and the establishment of the truth.

CLEAR AND BOLD TESTIMONY

To say the right is even more difficult than to see the right. There is a weight of social inertia

which almost paralyzes the sensibilities, so that those things which are seen are scarcely heeded. Oftentimes men discern conditions about them as if in dreams, indistinctly and evanescently; and they discover the dream in its clear outline only when some other person, over the same path, declares the vision with clear-cut definition. With most people it is as hard to state those things which they seem to feel all about them, as it is for the dreamer to relate in the morning the visions of the night.

Then, too, there is a strength of courage which many lack, when it comes to the issue of standing forth and boldly proclaiming the wrongs and the rights which are but partially seen, or, if seen at all, are popularly condoned or ignored. The prophet of social reform must have in him the blood of heroes and the zeal of a martyr. He must proclaim that which others are not declaring, even if they perceive. He must have the readiness to stand socially alone.

The declaration of political and social rights oftentimes runs counter to vested interests and entrenched evils; and he who speaks finds himself facing an array of aroused and implacable foes. Many an utterance is suppressed because a man dreads the animosity of public opposition, or of secret underhanded intrigue which he knows will beset him if he speaks out boldly; and he pleads within himself, "Is it worth while? Will not my speaking out result in more evil than good?" So

he holds his peace, and, having suppressed, soon forgets that which he has seen and dares not declare.

Sometimes social rights are unespoused because of a feeling of uncertainty. A man may not be sure that he has seen correctly; and he hesitates to make public his opinions because lacking confidence in the opinions themselves. He may not have seen correctly; he may not understand fully; the ultimate truth may be far from his position; and yet a man, who is partially, or even wholly in error, may have a real mission to perform by speaking plainly that which he perceives, or thinks he perceives. For we must all lay our thoughts and opinions alongside of the thoughts and opinions of other people; and then, by selection and combination, construct those social opinions which are for the public welfare. The rostrum of public speech must be utilized. In a land of democratic institutions open discussion, public debate, unrestricted agitation of political and social questions lead to the clarifying of public sentiment, the formation of public convictions, and the strengthening of the social conscience. We must socialize our thoughts; and this only can be done through public speech and a free press. A continued censorship upon the communications and the conversations of men blights intelligence and blasts individuality. Free men and free institutions rest upon the agitation of the public mind through the full expression of thought and feeling and aspiration.

RIGHTEOUS DEEDS

But the doing of deeds of righteousness is far more important, as it is far more difficult, than either seeing or saying right things. Righteousness issues from deeds rather than from thoughts alone, or words alone, or words and thoughts combined. Thoughts and words alone may be but the outward pretense of hypocrisy. Vitalized virtue never stops short of expression in full action. The American statesman, with whose words of criticism I began, found fault with his own government because, in his opinion, while professing righteousness, it had not sustained its profession with appropriate acts.

Not only do actions "speak louder than words," but they are verily necessary in order to complete the full ethical value and significance of words. Unless they follow declarations, then do the declarations themselves cease to be genuine and true; and the maker of fair phrases, who follows none of his phrases with deeds, will soon be less able to phrase fairly than formerly. His moral fibre becomes loosened, to use the statesman's phrase.

POLITICAL SERVICE OF THE CHURCH

If thus far these be sound principles, inferences from them are obvious and the application of them plain. A country must have, for the attainment of its best political and social welfare, the ministrations of the Church, in the recognition of what is right, in the public and repeated proclamation of its revelation and its message, and in the practical

application of its principles through the conduct of its members in the body politic. This is assuming that the Church is composed, as it professes to be, distinctively of persons who seek to see the truth, to say the truth, and to do the truth.

The Church and its members, as a social organization and social factors, have obligations to the State. If the State may rightly ask every man to contribute his best thinking, his best speaking and his best acting to the national well-being, then preëminently may the State appeal to the Church for its best contributions in all these directions as a leader and an exponent of national righteousness. We are not laying stress upon the ethical obligations of the Church from the point of view of her divine commission, or the inherent promptings of her own regenerated purposes and convictions. The emphasis is laid now upon the appeal of the State to the Church. The State has a right to expect from the Church coöperation and service to the fullest extent of the Church's ability, and to the widest reach of her influence. The Church is under a national obligation to minister to that nation of which she is a part just as truly, and just as unreservedly, as should any private citizen. Indeed, since "noblesse oblige," since the possession of powers and talents entail responsibility, since he who hath must give, the obligation upon the Church and the Christian is greater than upon any other organization, or upon any citizen who is less than Christian.

RELIGIOUS IMPULSES AT THE FOUNDATION OF
THE STATE

This appeal of the State to the Christian conscience is strengthened by the recognition of a few historic incidents and inheritances. A large part of the explorations and discoveries in the unknown portions of the world have been made in the name of religion, or have been stimulated and guided by the religious spirit. Missionaries have carried the lamp of learning, and the light of civilization and culture, into the darkened portions of the world. What would this American continent be, were it not for the religious promptings which have sent forth the men who have discovered, explored, colonized, conquered, developed and ruled through free institutions all these lands between the two seas, and from pole to pole? True, Columbus set out prompted primarily by the commercial motive, bent upon finding a short cut across the western ocean to the golden treasures of the Indies; but his discoveries were made in the name of the Church and the cross. The first land upon which he set foot, probably one of the Bahamas, which cannot now be positively identified, called by the natives Guanahani, he named San Salvador, or Holy Saviour, showing that the religious impulse ruled when he took possession of the land. How important were the settlements which gave shape to colonial policies, and fixed the character of the peoples and the institutions, not of the first days alone, but through all times! Puritans came to

New England seeking an asylum for the practice of their religious views, unmolested and unrestrained, by civil or religious power. Catholics and Churchmen came into the south colonies, into Maryland, Virginia and the Carolinas, seeking liberty for their devotions and their holy forms. Quakers fled in exile to Pennsylvania,—Roger Williams to Rhode Island. Protestants and Catholics have come into the north colonies, by the sea and along the lakes, laying deeply the foundations of righteousness for the nation's welfare. The State in its history is a holy thing, consecrated by high purposes and resolves, sanctified by the shed blood of patriot-citizens, who, in the supreme sacrifice, contending even unto death, have laid down their lives for home and Church and State.

POLITICAL ALTRUISM

A state which has incorporated into its organization the principles of democracy makes a strong appeal to the Christian conscience because its functions are so largely altruistic. Seldom is the State seeking its own selfish advantage. Nearly all its legislation is designed to benefit the people, through the protection of the weak, by the establishment and maintenance of virtue, by the restraint of the vicious and the prohibition of vice. Most of the expenditures of the State are unselfish, designed to benefit the mass of the people, those who could not out of their own expenditures furnish themselves with highways, with illumination by night, with

bridges, with police and fire protection, with schools and hospitals, and homes and asylums for the helpless, the incurable, the insane, the wayward. The State is introducing a new social order, permeated, through sympathy and compassion, with the spirit of Christ. Who would not help the State in its almsgiving, in its charity and kindness, in its watchfulness and solicitude and defence? The State is probably the greatest of all organized almoners of good. And the State calls to the Christian for his help.

When the State falls into the hands of those politicians, unfortunately too many, who by corrupt means seek to debauch the electorate and to promote their own selfish purposes, then is no time for the Church to stand aloof, and the Christian to draw back with a feeling of horror or repugnance, as though politics and public service were secular and unholy things. Then, rather, is the time when the cry of need, out of the pains and sufferings of the State, should appeal most effectively to the Christian Church and her membership for help and succour. If the State be in the mire, then into the mire should the Church and her members descend, giving their clear discernment of the right, speaking their bold testimony for the right, doing their manly deeds of righteousness for the common welfare. If the Church fears to soil her holy garments by contamination with secular things, then should she disclaim her professions of holiness and repudiate that divine calling which has commis-

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sioned her unto service. The nations of the world to-day are appealing loudly for Christian statesmanship, for the practice of Christian principles in their internal and external affairs, for the exemplification of the Christian life in the higher councils and the broader spheres of patriotism. There is a cry which is more than vocal.

LOYALTY IN TERMS OF MAJORITY DECISIONS

Our modern governments, which are founded upon democratic principles, require of us a united loyalty. A united loyalty is a far greater and more important contribution to social well-being than those two simple words at first thought can express. A united loyalty means in the first place that we consent to submit ourselves to the decisions of the majority, and that when fifty-one per cent of the people have approved a course of action we will follow that course of action, although we ourselves are amongst the forty-nine per cent who have opposed it. We cannot live in a democracy harmoniously and righteously otherwise. We may be loyal to party ; but when our party suffers defeat at the polls and the other party wins, we must loyally yield to the legislative enactments and to the national policies which the other party has decreed, even though at the same time, by free speech and discussion, we may still advocate the policies which have been once at the polls rejected. But the nation is greater than the party, and we must be loyal to the nation. That is a Christian duty.

We may be members of labour organizations, and seek most earnestly the objects for which those organizations exist; yet we are not justified in subordinating the national decisions to the interests of any class or any condition of the people, however organized, however named, or however conducted. If we are capitalists, with vested interests at stake, we have no right to seek the enactment of laws which will relieve us of burdens or secure our prosperity at the expense of the majority of the citizens. In a democracy there is no allegiance of greater importance with greater claims upon the individual than full and hearty allegiance to the decisions of the majority.

HARMONIZING CONSCIENCE WITH GOVERNMENT

But supposing the decisions of the majority are obviously wrong, must we then yield to them and help sustain them? Would this be right? Is this expected of a Christian citizen? Has patriotism greater claims than loyalty to truth? Must the individual yield to the decisions of the many? How can he and be true to himself? We may say at once, as fundamental and basic, that no man has a right to do violence to his own personal conscience by his own individual decisions and actions; and yet the personal conscience must be exercised in the domain of individual decisions and actions. The conscience has its own domain, and has its limitations within its domain. No man may impose his conscience upon another. What he deems

right for him to do he must not think is right, or necessary, for another to do. His social relations require him to accord to all others the same liberty of choice and conduct which he enjoys. His conscience must be prepared to permit another man to do, if the other man thinks it is right to do it, the exact opposite of that which he himself would do. Then he must recognize that the individual conscience is not the social conscience. The social conscience may be unlike the conscience of any one individual or the sum total of the consciences of all of the individuals, who compose the social body. There is a social center of gravity, which may be in some of the inter-individual spaces, in no person or group of persons, yet affected by the convictions and wills of all of the persons who compose the social fabric; just as in a committee, a good committeeman is not he who insists that his thoughts and phrases and acts shall be the conclusions of the committee, but who gives the best that is within him to the committee, and by so doing gives his whole individuality to the committee, yet subordinates his individuality to the decisions of all. An ideal committee may discharge its functions most worthily when its final report represents the point of view and the conclusions of no single member of the committee, for the committee as a whole, by giving and taking, by modification and compromise, may reach a middle ground on which no individual stands, but the real common ground which represents the committee as a whole. An

individual who insists that his views must prevail over the views of other men is, to the extent of his power, a tyrant, call him pacifist or what you will. So society, governed through majorities, will necessarily decide upon policies, which may exactly represent no one individual in the whole organism. Society is an organism, more than an aggregation of individuals. It is not like a bag of marbles, which may be added to, or subtracted from, in an arithmetical manner. Census enumerations and elaborate displays of statistics mislead us oftentimes into thinking that the mechanical and arithmetical conception of the State is true and that mere increase in population and increment of wealth make the State great. This is almost like saying that the house is a family and that the body is a man. With every addition to the population, whether by birth or immigration, there comes into the State a new social and ethical factor which makes the resultant blend something other than it was before. There is a spirit in nations, of which the Church is a part, and to which the Church, more than any other force, should make dominant and controlling contributions. The individual must in test cases yield his obedience to the social conscience. This is why social salvation is as important as individual salvation, and why there can be no perfect salvation for the individual until the world is saved.

In harmony with these convictions of social solidarity, we are declaring more consistently than

ever before, that a man cannot belong to two nationalities at once. If he forsakes one, he must give an undivided allegiance to the other. We have determined to tolerate no kind of hyphenated citizenship. It is not merely unpatriotic, it is more, it is unchristian to seek to serve two masters in the national and the social realm, as it is in the ethical and religious. No man can serve two wives, two homes, two sets of children, and two countries. Ordinarily no man can serve two professions, two different businesses, two trades, two jobs and two bosses. Certainly a man cannot serve two Gods, nor can he, in the difficult task of seeing the right, speaking the right, and doing the right, socially serve two national allegiances. He must socially blend with his political unit; when he does not, under some circumstances, we call him a traitor. Although there is an international brotherhood, yet there is a purely national citizenship to which a man must first be true, before he can enter properly into international relations, just as a man must first be true to himself before he can be true to others.

“ This above all : to thine own self be true ;
And it must follow, as the night the day,
Thou canst not then be false to any man.”

CHRISTIAN PATRIOTISM

Patriotism is Christian. Christ Himself was loyal to a land and to a government, of which in a very true sense He was not a native part. While

belonging to all mankind, He localized Himself as a Jew. Yet how vastly more than Jew was He! He submitted Himself unto the customs of His own people and unto the laws of a foreign domination, although at the same time, by the introduction of His teaching and His spirit, giving the principles which, like the leaven, were destined to transform all governments, all laws, and all peoples. He plainly recognized that it was possible for man to be faithful unto God and unto his country at the same time. When men undertook to trap Him in political snares, He, looking at the Roman coin, enunciated plainly the fact that national obligations, while distinguished by the people from religious obligations, were nevertheless to be discharged jointly with religious obligations, at the same time and under the same sanction, for He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." I doubt if many of us have realized how thoroughly Jesus identified Himself with the government of His day, Roman though it was. Pilate knew that there was no political "fault,"—no treason,—in Him.

The Apostle Paul definitely endorsed the Roman Government as a divine institution. Writing to the Romans he said, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that

resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise for the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." I almost gasp for breath sometimes when I think what this means in modern equivalents. If I substitute for the generic word "powers," which Paul has used, the actual names of the real men who are in office, perchance put there by parties with which I have no sympathy, exactly as the officers to whom Paul referred, Roman as they were, were men representing a government which he did not approve, I must name the officers over me for the time being, president, governor, mayor, sheriff, city marshall, or chief of police, and policeman,—and must say, as did Paul, these all "are ordained of God," and that they bear not the sword in vain! This makes me shudder sometimes, for I, like other men, have been in the habit of marking forms of government and administrations, with which I did not agree, as secular and profane, if not indeed wicked!

Let us correct our conceptions of nations, if our conceptions be not right. However imperfect any nation or any government may be; yet because it coördinates and socializes men, because it protects life and property, because it promotes order and

preserves peace, because it aims at the ideals of human welfare and the development of social institutions, because also, out of the past, through sacred inheritances, it is the embodiment of sacrificial service and loyal devotion, the government of which we are a part merits our loyalty and our coöperation as a divine institution for the governance of the people. The government is probably, even when at its worst, far more than one-half good. Has any man the right,—call himself pacifist, or by any other name,—to refuse to fight, when his country goes to war? Has he a right to single out any policy or any decision of his country, and say “This I do not like, and therefore I will not heed it”?

DYING FOR COUNTRY

It has been debated in the columns of a great religious paper whether the men who, in the awful days of conflict, die in battle, making for country the supreme sacrifice of which any man is capable, perform any Christian act and merit any Christian approval, while they themselves are unattached to any church, and have never made any kind of Christian profession. Are they Christians? Are they seeking to kill men, worthy of any approbation? For me there is but one answer. Abhorring war from the very depths of my being, seeking early and late, as I ever have done, to promote peace amongst men, yet must I aver that when men, subordinating themselves to the social verdict,

fight for the nation's purposes and ideals, they are performing an unselfish, an altruistic and a sacrificial act, which deserves a Christian's approbation. They are performing heroically their social duties, as any Christian might.

THE QUESTION OF WAR

Really we are forced back to the more fundamental question, whether war is ever right, whether a Christian can ever strike, or, when exhorted to "resist not evil," he must meekly submit, surrendering all his rights and surrendering also the rights of those whom he might defend? I answer plainly,—for myself at least,—that there are righteous wars; that the question of war, or no war, of peace or no peace, are not questions ordinarily which the individual citizen by himself can answer. He affects these issues only as he, a part of the whole, helps in determining the character of the whole. But when the whole has determined, whether upon peace, or upon war, his is the obligation, as a part of the whole, to serve as the whole has decreed. This is the law of social organization. I do not like the terms which have been used, "the law of the herd," or "the law of the pack"; this is more than instinct, or the desire of self-preservation; this is the law of social idealism.

But, further, there are conditions, so plain, so obvious, when war is inevitable and necessary, as to leave no one in doubt. There are primitive, primal conditions in which force alone can be the court of

appeal and the expression of authority. Should a child be spanked? Is corporal punishment ever justifiable? Yes, when the child, physically dependent upon others for all physical acts, knows no reason save that impressed upon his physical constitution. Should a man defend a child who was waylaid and beaten by a ruffian? Yes, using blows, deadly in intent and fatal in execution, imperilling his own life without considerations of danger, or of efficiency, as over against the prowess of the brute, who is abusing the child. Should a pacifist stand and deliver to the highwayman, who holds him up and demands watch and purse, or should he fight, defend himself, knock the ruffian down, and kill him, if self-defence required the fatal blow? A true man certainly would not, in pusillanimous manner, surrender his rights and let the ruffian go free, encouraged to rob others, a menace to the social welfare. Should a man fight? Under such conditions, if I did not fight I should brand myself as a coward, and, worse than a coward, as lacking in manly and Christian qualities. Service in the Christian sense is not always mere meekness, although meekness is destined at length to inherit the earth. Service in the Christian sense is the promotion of righteousness.

The nation has obligations analogous to those of the individual. The nation must use its police powers in the suppression of disorder and in the restraint of the lawless. The nation must act in the spirit of chivalry in the defence of lesser and

weaker nations. The nation must defend its own rights, its institutions, its integrity, its citizens and its life. The nation must protect the rights of the world. So long as there are militarists and militaristic nations, it does not appear possible for any single nation entirely to abandon the thought of using force, of bearing arms, and, if need be, of waging war. Just as no single individual can be absolutely spotless until all the world is clean, so can no single nation live securely in peace until all the world is peaceful.

INTERNATIONAL GOOD WILL AND SERVICE

Reference has been made several times to a sacrificial service required of the individual and expected of the nation. This we must emphasize. It is Christian to render unto the world, whether in its lesser or its larger parts, help, uplift, inspiration, and leading. They who have Christian principles wrought into their national institutions owe it unto the rest of the world to help make all governments just, righteous and humane. There must be a parliament of nations, an international court of appeal, and international decision and regulation; and an international constabulary organized, not for the interests of a single nation, but for the maintenance of international law and international order amongst all the nations. The present world chaos but emphasizes these needs. Long have we been moving towards the realization of some body of international law and the establishment of some

forms of international control. The public opinion and approval of nations carries great weight. Germany has strenuously sought to secure the moral support of an approving public opinion from neutral nations. England and France and Russia and all the nations of the world are not indifferent to it. But there must be a stronger force than mere opinions and sentiments to enforce international agreements; there must be the mailed fist, ready to strike in the defence of the weak and in the maintenance of the majority decision. A Christian nation owes it to the world to maintain armies and navies which can strike quickly and effectively in the interests of the right. Atrocities along the Congo have cried out for the action of nations whose interests in the Congo were not at stake. The partition of lands and the subjugation of peoples in many corners of the earth have outraged the sensibilities of Christian nations and appealed for speedy succour and effective protection. Are we justified in sitting supinely by while a Belgium, a Luxemburg, a Serbia, an Albania, and a Montenegro are devastated and despoiled? Would we be justified in permitting any power, under any pretext whatsoever, to overrun and destroy, as independent governments, Switzerland, or Spain, or Norway, or Sweden, or the republics of South America? It is a larger question than the maintenance of the Monroe Doctrine. As we must use force for the protection of our own rights against the aggression of hostile influences, whether within

or without the country, so should we be prepared to use force, if need be, in the preservation of the governments, which, freely following their own peaceful ways, become threatened with destruction at the hands of hostile neighbours.

MINISTRATIONS OF PEACE

Our minds, however, must not be obsessed with the thoughts of war alone. The use of weapons must be extraordinary and justified only under exceptional conditions. Greater than the arts of war are those of peace, and in the peaceful pursuits of our national life may we most richly bless the world. We have travellers and explorers and business men and scholars and missionaries and diplomats to send abroad. All of these must be actuated by Christian motives, be guided by Christian principles, and be fit representatives of the Christian civilization which we enjoy. The Church must use her voice and make her influence felt in safeguarding the testimony of the national life through all these representative men. No more effective manner of preaching is known amongst men than that daily routine expression of righteous thinking and righteous living embodied in what we call the secular affairs of life. We must be ready to sacrifice more in order to serve in these ways. We must send forth more missionaries; and we must better hold secular men to their nobler ideals. This is a social, as well as a Christian, obligation. This is the appeal of the nation to the Christian conscience

of every nation, to the conscience of every church, and to the conscience of every Christian man.

PRINCIPLES OF DEMOCRACY

The principles of democracy which, in process of time, seem axiomatic, are but slowly wrought out and expressed in the formulas of nations. We may not all agree, but democracy thus far seems to have formulated but three great principles which, though fundamental, are not yet fully accepted by all men. The three principles are these :

(1) Government must rest upon the consent of the governed. This means that minds, not bodies, must be led into subjection, and that persuasion, not force, is the final authority,—however much force, in stress of circumstances, may be employed as a temporary expedient ; and that national security must rest upon an economic and upon a spiritual, not a physical, foundation. This principle is the very essence of the New Testament message and must be recognized in the forms of government which are to survive the conflict of men and the ravages of time.

(2) A government, having been elected by the people as the expression of their free consent, must protect itself from all outside influences and hold itself free from all entanglements with foreign domination, which would imperil its own independence and natural life. This is nothing more, nor less, than what the Monroe Doctrine means, rightly considered, to the people of the United

States. It is a declaration to all the world that the United States Government, having elected its own forms and institutions, will suffer no molestation, no threatening approach, and even no compromising situations on the part of European powers, which will imperil its own existence. Every nation has a right to its own Monroe Doctrine, designated by whatsoever name and phrased in whatsoever form it may be; and doubtless every nation has essentially just such a principle, as basic in its national life.

(3) More slowly and with greater difficulty we are coming to recognize an obligation of each nation towards other nations, which is the reverse of the Monroe Doctrine. It bears no distinctive name, unless it be internationalism; but this doctrine, instead of seeking solely its own interests and declaring, "hands off," "stand aloof," says to all the world, "hands together," "we must be a compact fraternity of nations." It is this principle which has called into existence a Hague Tribunal; due to it, men have agitated the formation of a Parliament of Nations; prompted by it, agreements have been reached, treaties have been signed, and mutual obligations frankly acknowledged, which have taken on the character of a code of international law. We have already gone far in these directions, when one thinks of the slowness with which such principles and convictions take shape in the consciousness of men. Yet we have gone but a short distance, when one thinks of the ideals and the goal. Hu-

man brotherhood, with all the application of Christian principles in personal, in domestic, in industrial, in commercial, in economic, in social and in national life, is a vast conception, larger than any of us have yet fully entertained, vaster than the program, or the propaganda, of any organization as yet, even of the Church; yet it is the goal of the Church; it is the ideal set by her Master towards which through the centuries she has been striving. The voice of the nations may be heard calling her to the fulfillment of her high destiny, as the ambassador of a new day, the herald of a new age, the exemplification of a new life on earth.

THE ASSIMILATION OF IMMIGRANTS

In three special directions must the Church, in the fulfillment of her own mission, devote herself to the national welfare. With greater earnestness than she has hitherto shown must she undertake the religious conquest and assimilation of the aliens who come within the national borders. Her greatest patriotic opportunity is in the exemplification and realization of that brotherhood which the Gospel of Jesus Christ most distinctly proclaims. No agency like the local Christian Church can become the social center and the spiritual helper of the immigrants, who, leaving our seaboard, have pushed back into our fertile plains, into our towns and villages and city neighbourhoods. Too much have we left to transportation agents the privilege of welcoming to our ports and guiding over the

railroads to their destination the newcomers who cast in their political and social fortunes with ours. Too willingly have we permitted the saloon with its deceptive glamour and outstretched hand to exploit these strangers within our gates. Too frequently have we permitted them, because of their isolation and loneliness, to congregate in definite areas and crowded localities, untouched by our resident citizens and our native ideals and institutions. This is not patriotism ; this is selfishness on our part. The Church in its larger organizations should, purposely and with definite equipment, consecrated thereto, render special service to these alien groups ; and, most important of all, each minister of the Gospel and each local church should cultivate the spirit of expectancy and special ministry unto the foreigners who reside about the doors and within the immediate neighbourhood. It is a trying ordeal, almost tragic in its outcome, to enter as a stranger into a strange land and undertake to make all manner of personal and social adjustments in an altogether unfamiliar environment. No wonder that the trial is greater than many of our new fellow citizens can endure and that broken economically, mentally and morally, more than their proportionate percentages of the population would warrant, they must find refuge in our poorhouses, our reformatories and our insane asylums. It is not because they are inferior in stock and stamina to most of us, nor because they are the wastage of European civilization, unfit and discarded ; it is,

rather, because they, more than we, must experience the stress of the social strains which beset those who are alone and lonely. Here is a great field of service and a great opportunity for the Church distinctively patriotic.

PROBLEMS OF THE CITY

In the second place the Church has a special ministry to the cities of our land. During the few years of His ministry Jesus moved through the populous areas around the Sea of Galilee and spoke to multitudes, reaching up into the thousands. One cannot read the story of His life without being impressed with the geniality of His intercourse, His cordial and impartial attitude towards all manner of people, all kinds and conditions and classes of men. They thronged Him, they pressed about Him, they almost hustled and jostled His footsteps; they compelled Him to take a boat and push out from the shore, that He might have a breathing space and the better speak in their presence; it was needful for men who would come before Him, bringing a helpless invalid, to climb to the house-top and clamber from roof to roof, in order to lower the sick before His face; when He would find solitude for the offering of His prayers and the exercise of His devotions, He needed to retire into desert places, onto mountainsides and into secluded gardens, using even the midnight hours for His vigils that He might be free from the throngs for a little season.

Christianity in its inception was popular. It belongs to the masses. It is proper to expect and work for mass movements. Personal work, man by man, child by child, is the basis of individual Christian experience, but that is not all. There must be the studied effort and devoted consecration unto the many in their group and mass relations. Blighted is the Church, as a partial and defective thing, when in the spirit of aristocratic exclusiveness she seeks to keep her hands clean from the carking, social sores which the slums contain, and the dens of iniquity engender, and human therapeutics fail to cure. Condemned is she in the estimation of men and disqualified for her high mission, if she is judged by men to be composed of the "kid-gloved class" and of those who are clothed in soft raiments and fine linen, or in any way, recline upon flowery beds of ease. Better for her is the reputation of an excess of sanctity, even of austerity, associated with the hard bed and the narrow cell and the corded garment and the piece of crust. Hers must be the human touch, the touch of sympathy, of fellowship in suffering, of comradeship in toil and hardship and burden-bearing.

By her insistence in times past upon ritualistic orderliness and ceremony, which were unintelligible to the common people who were onlookers, by her sensitive eagerness for precision in definition, in phrase and confession, which went far beyond the comprehension of common men, by her discussions, debates and divisions over matters, which seemed

to the uninitiated the tithing of mint, cummin and anise, the Church now appears handicapped, at least in many sections and among many classes of people; because of a prejudice awakened against her, she is looked upon as remote from the common course of life and fitted only for those people who like that sort of a thing. This prejudice she must overcome, not for her own sake, but for the sake of the people and for the country which she must serve.

In the great cities there are the social evils to understand and withstand; there are the problems of poverty and its relief, of crime and its prevention, of unsanitary housing and living, of unemployment and its remedy, of slack zeal and indifferent carelessness; there are the problems of education and recreation and play; there are the institutions for the orphan and the aged and the defective and sick and unfortunates of every class and kind; and all these are within the scope of the Church's solicitude and service and obligation. The national weal requires that the cities be purified,—politically and ethically cleansed,—and made, as they must be, since they are the homes of the masses of men, the wholesome arbiters of the nation's destiny.

CHURCH FEDERATION

The third special mission which the Church now needs to undertake, in the name of a common, national conviction and a common patriotic service, is

the realignment and the readjustment of her own forces through coöperation and federation. If ever she was justified in breaking herself apart in sects and segments, arrayed one against another in a more or less vindictive and antagonistic spirit, that time has passed. She must reunite her forces, she must cease her bickerings, her competition and her clashes. She must not waste her resources, striving one portion of the Christian Church against another portion of the Christian Church; she need not become one united, organic body; but she must at least have common purposes, common plans, and a strategy of campaign which shall coördinate all the several parts in the same impact upon worldliness and sin.

In Canada this consciousness of a reuniting Christendom has taken definite, concrete form, first in the reunion of Baptists and Free Baptists of the Maritime Provinces, and, now in these recent days, the union, still in progress, of the Methodist, Congregational and Presbyterian Churches of Canada. In the United States the process is still on. Baptists, Free Baptists and General Baptists have become one. The Presbyterian Church in the United States of America and the Cumberland Presbyterian Church have united; and the Methodist Churches, North and South, divided since 1844, have in the year 1916 voted to become one again and are moving definitely towards this goal. And in 1918 great branches of the Lutheran Church have united.

Above and outside of these reunions which are taking place within ecclesiastical family groups, federations of all kinds of Christian Churches are being formed in all parts of the country. The rural districts are responding to the impulse to bring together Christians of different orders in a single community church, either a single denominational church broad enough and charitable enough to include within its fellowship diversity of church preferences, or a federated church, gathering within the same congregation distinct ecclesiastical organizations which agree to perform their churchly functions together. The cities have felt the impulse, and in response thereto churches are assigning to each other entire blocks and sections for intensive cultivation in a spiritual sense as definite parish areas; and they are yoking up their workers and allying their forces for a common advance against the evils, which are communal in their character and extent and are too great for any one church alone to combat. Within states a similar impulse has resulted in the formation of state federations, composed of representatives of the different denominations within the state, who are seeking through home mission agencies to reduce the evils of competition, to guide in a comprehensive plan all of the denominations in the formation of new churches, in the resuscitation of dormant or defunct churches, and in the proper cultivation of the neglected and pioneer fields on the frontier line of settlement. The state federa-

tions also, in many instances, are bringing to bear upon the problems of legislation the intelligent and conscientious convictions of the Church. In the nation at large the Federal Council of the Churches of Christ in America is an expression of the centralizing, unifying tendency, to which the Church is responding. Here is the concrete expression of a body representing thirty denominations, with a church membership of practically eighteen millions, testifying a common allegiance to the one great head of the Church and a common ministry to mankind.

All of these movements are more than ecclesiastical; they are more than social; they are national; they are patriotic; they reach towards the very heart and center of national well-being and national prosperity. They stiffen and strengthen the moral fibre of the people; they help men to see the right; they encourage men to speak the right; they sustain men and inspire men to do the right. Back of party, above social institutions patriotic citizens have obligations to the Church; and the Church, in addition to her own ecclesiastical functions, along with her divine commission to preach the Gospel to every creature, has a calling and an obligation to purify the well-springs of national life, to unify the forces that make for righteousness within the body politic and to inspire all classes and conditions of men with a common confidence in their political brotherhood and their universal neighbourliness.

VIII

THE SOCIAL ASSIMILATION OF CHRISTIANITY

MOST people look for Christianity in one of two places, either in the professions of men, as their formal creeds and personal confessions, or in one class of organizations, known as churches, or spoken of in a collective way as The Church. Even Christians themselves are not always discerning enough to recognize their own religion, when it appears unclothed in certain familiar forms or presents itself in unusual places or at unexpected times. I have sometimes wondered whether half of the Christians would know Christianity, if they met it suddenly face to face on turning the street corner, or came upon it in the midst of what is called a secular crowd! There are men who talk about words, as though words, when set in a certain approved order, constituted Christianity; and there are those who speak as though an organization were Christianity, or at least as though an organization was the sole receptacle in which Christianity could be contained.

CAN SPIRIT BE LOST?

Yet Christianity is neither a phrase nor a form.

It is a spirit. It may be anywhere; it may be pervasive, when it is not disclosed; it may be regnant, even when lacking all of the accustomed phrases, garbs and conventions with which it is ordinarily clothed. If by some strange earthquake all of the churches, with all the clergy and all of the laity, with all of the books of liturgy, theology, devotion and sacred song, were suddenly swallowed up, would Christianity then and there cease upon the earth? Would the spirit of Christianity then be lost? Is there none of that spirit elsewhere? Is Christianity to be found only in churches and in books of liturgy, theology, devotion and sacred song? An inventory of worldly goods and gains in terms of the Christian spirit is sometimes worth while.

DIFFICULTIES OF INDIVIDUALIZATION

Few things stand alone in this world. In chemical analyses it is with the greatest difficulty that different elements and substances, which have an attraction for each other, or for mutual compounds, can be kept apart even for the momentary purposes of experimentation. Molecules and atoms cannot be separated from their fellows. Gravity, elasticity, density and space relations, however susceptible to modification quantitatively, are inalienable from their native substances and bodies.

In the personal and social realm we may talk glibly about individuals and the qualities of individuals; but after all these are more forms of

thought than realities. We are finding it increasingly difficult to regard man as a unit, separate and distinct from other units. He seems inseparable from his family; or he has sunk himself in some kind of class relationship, a modern type of caste, either based on toil or tastes or neighbourhood propinquity, and then not he but the group becomes the unit. Or he is of a racial or national type, and we call him by his race name or his national epithet, and we cannot think of him as an individual merely; he is part of a larger whole, and that larger organization becomes the unit of our estimation and classification.

We are not quite sure when, if ever, a child is truly separated from his mother. Birth brings him forth only from her body,—a physical separation; but how much is that? The prenatal influences which she gave him still link the two and doubtless always will; the inheritances from both parents still bind him and presumably unceasingly will bind him; telepathetic influences act and react upon them both. Are there not hereditary forces which perpetually hold parents and offspring in union,—never entirely cut off as individuals?

And is a man totally distinct from his environment? We know that climatic conditions affect him tremendously. We suspect that fundamentally the differences in races are due to sun and soil, even more than to birth and blood. We know that gregarious instincts take the individual into their control, and social forces play upon him almost as

the wind tosses a leaf. We are soberly inquiring whether after all the will of man is free, or is subject to a super-individual will, or a *social* will. Indeed philosophically we are asking if the whole human race is not the expression of one great Will, coming up out of under-flowing currents of force into individual manifestations, and whether we are not really racially, socially and spiritually one? This is the question of monism. We are tending towards a clear recognition of social solidarity.

THE PERVASIVENESS OF SPIRIT

Whether convictions go the full extent of this tendency, is not now important; but this much at least must be acknowledged, that, if there be in the world of mind and of spirit any positive, constructive, reforming and redemptive agency, or force, such as Christianity claims to be, and we willingly concede is, it cannot be confined to a single place, or class of places, nor limited to peculiar modes of manifestation, and, least of all, be shut up in mere set phrases, or become the exclusive possession of persons who employ peculiar terms of speech with which to express conviction. If Christianity is what its own adherents say it is, then it must be more than that which most of them suppose it to be. By its very nature it cannot become a monopoly. When Christian disciples describe their faith, they tell of that which they alone cannot contain, which, if they have it at all, must be shared in by others also.

To illustrate a very little thing by a very great thing, we are reminded of a man, who for the first time heard a definition of prose, and was surprised to discover that both he and all his neighbours had been talking prose all of their lives. A definition may help explain, but it cannot confine truth, or energy, or life. Probably, when we understand the things of the spirit better, we will be prepared to acknowledge, with no little humiliation, that our definitions of divine truth and of human experience have set forward the cause of a world's redemption and the emancipation of immortal spirits but very meagerly, if at all.

THE CHURCH IS A PART OF HER ENVIRONMENT

These things hold our attention because we must not forget that the Church is a part of the social organism about her. Claim her descent from heaven as we will, yet is she human. Ask her to come out and be separate and holy, yet must she remain of the earth earthy. The group which the Master Himself gathered had its wavering Peter, who could promise and then deny, profess and then curse; its commercialized, obtuse Philip, who could more quickly cast up a mental calculation of the cost of scant provisions for five thousand people, than he could perceive one spiritual fact of a spiritual presence; its deliberating, cautious Thomas, who would sooner tear open again the sacred wounds of his Master's bleeding side, than accept the testimony of a fellow disciple; even its em-

bezzler and sordid huckster, who would sell his friend by a venial kiss for the price of a slave and give his name to every act of treachery against fidelity and friendship forever! The Church always is, and always has been, composed of men, desperately human, because composed of men affected by those larger units of which they are a part.

How can the Church be separate? and be holy? If in the beginning she was not, can she be now? Can she lift herself out of her environment? Can she be above it? Humanly speaking she cannot. She is on the earth. She may partake of the heavenly manna, but she must live the earthly life. The Church, divinely called, is yet human.

LENIENCY TOWARDS THE CHURCH

This fact has a twofold bearing; the one we mention, but do not dwell upon; the other is our special theme. Because there is a social solidarity, partially recognized as yet, but coming more and more into recognition, we must, in consequence, be lenient in judging the Church, for she is affected by every influence which affects human beings; she breathes the same air, she walks the same earth and becomes covered with the same dust, which sifts upon all mankind.

THE PHYSICAL AND ECONOMIC BASIS FOR THE SPIRIT

Then conversely we must remember that if the Church is of the earth earthy and is affected by the

earth, then must the earth itself, the environment of the Church be affected by the Church, else is there nothing to the Church save phrases and forms. It is not a question of which is the stronger ; that was settled long ago ; that has been proven by the centuries of Christian history ; the spirit for which the Church stands is conquering. This is plain, when one takes the long look, and sees the real tendencies of the ages.

But I am undertaking to show that this inseparableness of the Church from its environment, this true blend of the divine and the human in Christian work and experience, means that the human, that which we call the purely secular, is becoming more and more divine, and has already taken on so much of the Christian spirit as to manifest, in part at least, the very essence of Christianity, and holds so much of the content of Christianity as to preserve that essence, even if the Church and its adjuncts were by some strange mishap destroyed. I am not speaking slightly of the Church ;—God forbid,—quite the contrary: I am averring that the effect of the Church and of her message and of her members has been already to imbue social institutions with the characteristics, in good measure, of her own life. We may say, “Soup, soap and shirts never saved a soul,” yet must we also say that soup, soap and shirts predispose a soul for salvation, make it more worth while to save, and help keep it in safety, when once secured. The physical basis of man and the

economic basis of the Church are important, because man's better nature depends upon the body and its good estate; and the Church's ethical and spiritual ministrations become efficient only when her environment is physically sound. Consecrated men, in many places, who are seeking the improvement of the country church, attempt to disseminate knowledge respecting soil and seed and fertilizers and better breeds of cattle, and undertake to establish coöperative agencies for purchasing tools, utensils and supplies, and for marketing the products of the farm. And in the cities churches are opening dispensaries and clinics, gymnasiums and restaurants, employment bureaus and loan agencies. Why all this attention to the physical man and his material conditions? Has the Church lost her bearing? Is she drifting away from a spiritual ministry into sordid worldliness? Is she becoming secularized? Some think that she is, and lament her descent from her high estate into the marketplace and the shop and the field and the street. But these are all Christian ministrations.

The Master brought a life which includes all of man. He did not ignore nor neglect the physical part. Nay, so largely did He care for it and minister to it in purely physical ways that many people think they are rediscovering and reinterpreting His essential message and mission when they make the terms of His Gospel and His saving health almost wholly physical. He did heal bodies; He opened eyes and unstopped ears; and even raised the dead.

He multiplied loaves and fishes that He might feed the multitudes before they started to return, by a not unreasonable length of walk, to their homes. It surely is Christlike to minister to the physical needs of man. Doubtless the Master, were He now amongst us in bodily form, would approve and employ the Grange, and the Agricultural College, and the Experiment Station. They are in fellowship and coöperation with the Kingdom which He established.

One cannot think of any organization or movement which aims at better physical conditions of men, whether through housing laws, sanitation, hygiene, pure food, speedy transportation or economical distribution of farm produce or food products, which are not worthy of Christian attention and Christian coöperation. All these things belong to the Kingdom in the larger sense. All of these things are undergoing transformation because they are a part of the Kingdom.

MOVEMENTS FOR HUMANE WELFARE

Then there are the questions of human movement and social activities,—the subjects of immigration and work and amusement and recreation and play,—all these are related to honest living and righteous relations between men; and any organization or movement, which aims at sanity and betterment in any of these lines, is an ally of the Church, extending the spirit of the Church. Too little has the Church concerned herself with the

newcomer to our shores, either regulating the stream at its source, or purifying it in its flow, or directing it in its discharge, or assimilating it into the great American life. Allies of the Church in a very important sense are those bureaus and departments and committees and men, whether appointed by the Government or maintained by private enterprise, which seek in a humane way to aid the alien and make him feel at home, which meet him at Ellis Island and guide him to friends in Rivington Street, or to a farm in South Dakota.

Allies of the Church, too, are those organizations, whether created by law, or voluntarily composed of philanthropic men and women, which seek, by just and righteous measures, to prevent the exploitation of labour, whether of men or women or children, and to secure proper conditions of toil, with sun and air and safety from accident, and the payment of just wages. All of these efforts are for conditions which mean righteousness amongst men.

THE SPIRIT IN LABOUR AND CAPITAL

It cannot be right for unions and federations of labour to regard themselves as unapproved by the Church or in any hostile sense over against the Church, when they are seeking human welfare in righteous ways. Labour has as much right to combine and socialize itself as has capital; there is no more reason for it to remain in an archaic condition of inefficient individualism than for a dollar bill to

remain ever a single dollar tucked away in the toe of some old stocking. Only, labour, when it organizes, must be responsible for its decisions and its acts just as capital is, and must be held to social righteousness just as corporations are held. We do not say now, as once we did, "corporations have no souls." They are responsive now to society's demands; they are becoming humane in their dealings with men; they are at least just and not infrequently generous in their attitude towards their associates who toil. If it be law which is compelling these changes, very well; then it is law which is becoming Christianized. The sense of partnership and coöperative responsibility in great enterprises has taken immense strides in late years and is still moving on. All of these things belong to the Church in her thought and her work and her prayers.

How often does the Church publicly or privately pray for labouring men? and for labour organizations? Perhaps some one will counter-ask, "How often does she pray for capitalists and corporations and trusts?" thinking of them as her allies? Why not pray for both? They need her prayers. They are vital factors of human welfare and they should not be deemed alien to the Church's interests and be given over wholly to evil.

THE MODERN ATTITUDE TOWARDS MARRIAGE AND DIVORCE

And how about the home? Has the Church

done enough to protect its purity and to safeguard its varied interests in the midst of the modern changes which so seriously threaten its security? It is the primal social unit. Our Lord sanctioned it,—at the wedding in Cana of Galilee, and by all His intercourse with men. He undertook to prevent its dissolution and disruption, save for one cause only. Would He now, if among men, allow other reasons, such as confirmed habits of intoxication, cruel and abusive treatment, non-support, desertion, sexual incompetence, to annul the marriage vow? Of this we may be sure:—He would not remain indifferent, He would not leave the whole subject to the courts of law and to the civil procedure; or, if He did, it would be because He recognized courts of law as His helpers, imbued with His spirit. Would He not be incessant in a campaign of prevention by warning and appeal, by remedial social legislation, which would assuage many of the hard conditions which bear heavily upon domestic tranquillity and integrity? Those societies which aim at the prevention of divorce, and those lawyers and those judges who prepare and hear divorce libels and seek in a righteous spirit, as many do, to interpret as best they can social justice into the lives of concrete sufferers and actual sinners, are allies of the Church, worthy of her recognition and her sympathy.

THE SCHOOL AS AN AGENT OF CHRISTIANITY

The alliance between the Church and the school

should be more clearly recognized. No agency is of greater importance to social welfare. No institution, called secular, is more Christian in spirit. Sectarian appropriations and sectarian control of schools should be prevented. The public school should in no partial or partisan sense or spirit serve the interests of one church or of one class; it belongs to all and must be kept and used for all; but religious instruction in its simple, fundamental forms should not be excluded from the educational process. These suggestions are pertinent:

PEDAGOGICAL LEADERSHIP

Ministers and laymen should visit schools and attend teachers' meetings and conventions. Frequent visitation promotes acquaintance and awakens the feeling of fellowship. The Church can learn, also, from the public school and from educational gatherings. If I were to advise a young pastor for his own intellectual good and for his social ministry to select between a preachers' meeting and a teachers' meeting, in case he must choose, I would counsel him, in many instances, to attend the teachers' meeting. There is a new psychology in the land; teachers more than ministers have learned it. There is a new pedagogical spirit; teachers, better than preachers, exemplify it. The body of knowledge, respecting geography and history, concerning language and numbers, is undergoing changes; educators in the schools, more than

educators in the Church, keep up with all these alterations and additions. For life and growth in intellectual things, speediest and most vital, we must look to the schools and colleges. The school has a great contribution of a quickening and illuminating character to make to the representatives of the Church who will visit her halls, watch her processes, and learn her lessons.

ETHICAL AND RELIGIOUS INSTRUCTION

In the second place the Church and school must be in alliance and recognize their alliance through agreements as to ethical and religious instruction. Because the school must not be prostituted to sectarian ends, is no reason why the school should be paganized. If the Bible is used for the teachings of a sect, there is no reason why it should not be used at all. There are common grounds upon which we may all stand; and more carefully and patiently and graciously than we have in the past must we seek out and define that common ground. Certain premises may be granted: (*a*) The Bible as literature and history, for at least incident and quotation and allusion, should be studied. (*b*) The Bible contains ethical material of the greatest value, which has been tested through the centuries by people of every race and kind. There are universal, ethical elements in it. If others have found them, cannot we bring them forth and teach them without giving offence to the religious convictions of men?

(c) In doctrines and dogmas we may not agree; but this is no reason for our failure to put into operation some working plan and policy for formal religious instruction. We may do as has been done in some other lands,—teach the dogmas of religion in the school from books approved by the representatives of the different great religions; teach the children of Jews from books prepared by and approved by Jews; teach the children of Catholics from Catholic books; and the children of Protestants from books of Protestant origin; and the children, whose parents have no preferences or scruples, according as the majority of the children are taught in the district. We may follow some such plan. Or we can do as has been done in South Dakota and Colorado, recognize in the public schools the work done in the Sunday Schools of the churches, or in week-day schools carried on by the churches and parishes, as a part of the work in the general educational plan and give an educational credit according to its disciplinary value and its hours of application, just as credit is given to any study seriously pursued.

Or we may conduct vacation Bible Schools, with a view to laying out a comprehensive curriculum which will fit in with the school curriculum and make a complete whole.

Or we can at least grade our Sunday Schools, in a manner similar to the grading of public schools, and can give lessons in the Sunday School adapted to the grades, as lessons are assigned in the day

schools, and can thus have Sunday School and Day School more in harmony with each other up the scale of developing life.

THE SPIRIT OF POLITICS

All of those movements which relate to pure politics and good government certainly are allies of the Church, varied as they may be in their objects and in their activities. The right extension or restriction of the suffrage is of vital importance, for upon the electorate in a democracy rests ultimately all social authority and power. The Church cannot be indifferent to, least of all antagonistic to, those agencies which are seeking to cleanse and keep pure the very springs of power and authority, which determine standards of social justice and the measure of attainment which shall be secured.

Political parties may at times shield and even foster those evils of personal selfishness and of organized greed and of corrupt practices, which may cause us to detest them and turn from them in abhorrence; and yet, necessary as they are in a democracy, they may be employed as agencies of good, about which righteous ideals crystallize, and through which just legislation and its enforcement may be secured. Because some of her allies may be partly evil and partly good, or even at times wholly evil, the Church should not turn from them and leave them to their unredeemed choices and policies. She must help cleanse them and help keep

them pure. They may be her friends, who for a season have fallen from grace.

CHRISTIAN LEGISLATION

The legislatures, the congresses and the parliaments of men are great co-workers with the Church. They seek to remedy human ills and to promote justice amongst men and to restrain and destroy evils and to preserve rights and equities. Scarcely any human agency is so great for good. One will be amazed on reading the statutes enacted by a legislature or the bills passed by a parliament or congress and the laws enacted for the government of the people to see how large a proportion of the enactments are ethically sound and are expressive of the Christian spirit. I have scanned in wonder the names and looked into the faces of the men who represent almost every shade of cosmopolitan commingling in the nation or the state, who personally stood for many churches of divergent views, or favoured no church at all, if not indeed expressed open hostility towards all churches; and have marked how, out from their joint deliberations, have issued almost unvarying streams of statutes and resolves which have expressed the very spirit and purpose of the Christian religion, as applied to men in social conditions. Here is one of the most heartening and inspiring spectacles in all democracy. The legislatures and parliaments of men are great exponents of applied Christianity! Through them the Kingdom of Heaven is coming!

Amazing thought for some who draw sharp distinctions between the secular and the sacred, and do not readily discern the signs of the new order on the new earth!

CHRISTIAN STEWARDSHIP OF WEALTH

Those movements and tendencies which are towards the more equitable distribution of wealth and the more Christian use of possessions and power in the sense of stewardship and social responsibility are in alliance with the Church. All men do not now exploit property and influence just for personal enjoyment; in increasing numbers they are ashamed to acquire wealth and neither in living nor in dying make at least some distribution amongst men. A social oversight and regulation of private means has come into existence within very recent years, and no one can doubt that this spirit of social obligation and of social regulation will go farther; it has become a permanent possession of society. Then the undirected, uncontrolled, purely voluntary and, in many instances, altogether spontaneous gifts of the rich and the generous which have become one of the marvels of our day, are expressions of a socialized sympathy and community of interests for which the Church itself stands. I do not say that all gifts of charity and all shows of benevolence are Christian or even commendable. Some of them may be conceived in meanness as an inexpensive way of purchasing favour or covering up evil; some may be but

sordid bids for popularity; some may be no more than concessions to an offended public opinion; but even so, the majority of them indicate that society, as a whole, breathes the air of mutual relations and mutual obligations and of social fellowship, and has standards to which even the meanest of men must make some show of concession.

HUMANIZED PENOLOGY

Are we to think of jails and prisons and constables and policemen as allies of the Church? The question may seem absurd at first. There are four great motives which throughout time have been the justification of all sciences of penology, however crude and barbarous,—of all infliction of punishment upon the criminal as the penalty of his crime:

(1) The motive of revenge and retaliation. "He has done wrong, now let him suffer!" An eye for an eye, a tooth for a tooth! This has an element of justice in it; it rests upon the law of equivalents. But after all it is barbarous; it is a savage instinct; it tends to brutalize those who feel its promptings and to hurt them ethically more than it can injure those who are punished. This idea of punishment is passing away, under the influence of the Christian spirit.

(2) There is the motive of safety, which thinks only of removing the criminal from society. Sometimes he is simply told to "move on!" to other society, where he can repeat his perfidy, but not

upon those who caught him in the act and now for personal safety eject him from their city or state. Sometimes he is confined in prison walls, simply in order that he may do no more harm; and sometimes even the death penalty is inflicted with this thought of human safety justifying it, "At any rate, he is removed from society and can commit no more crimes."

(3) There is the motive of so punishing the criminal that his suffering may be a warning to others and deter them from doing as he has done. This is a form of social discipline.

And (4) there is the earnest desire to improve and reform the criminal and return him to society, no longer loving crime, no more to repeat his acts. This is purely Christian. This is the modern spirit of prison management and prison reform. It has had great apostles in our day, men like Z. R. Brockway, once at Elmira Reformatory, and Thomas Mott Osborne, formerly of Sing Sing Prison, who appeal to the honour that is in men and revive the better instincts never destroyed, and thus restore men to the ways of honest endeavour and right living.

Even when the baser motives prevail the prison and jail may properly be looked upon as adjuncts of the Church; but when the higher motives predominate and the prison is actually reforming men, then it becomes a real agency of redemption, perhaps in its way quite as efficient as the Church is in her way.

CHARITABLE INSTITUTIONS

Then too think of the hospitals and asylums,—institutions for the care of the sick, the aged, the insane; and of all those homes and refuges into which the poor, the crippled, the unfortunate, and the dependents of every class are received. Are not these co-workers with the Church? Indeed men have sometimes alleged that so vital are they in their relations to the coming of the Kingdom and the new order which Jesus Christ meant to establish upon the earth that they have usurped the place and the functions of the Church, and, because doing her work, have deprived the Church of her power and influence amongst men. Surely none of these institutions stand over against the Church in any unfriendly or hostile guise.

CONTROLLING INFLUENCES,—THE HOME

Sometimes a man may be thought of as like a pencil. For the expression of its functions a pencil consists of two parts,—the point, by which distinctive markings are made, and the handle, to be gripped by the hand and directed along the course of its distinctive marks. How much individuality is there to a babe when it enters a home? The home grips it, submits it to washing and feeding and clothing; the home determines the plane of its activities, regulates its steps and directs its course; and the tracing of its path at the point of its individual expression is almost entirely controlled by its domestic environment. Probably

more than ninety per cent of the functions of the home are in full accord with the divine purposes ; and are, therefore, in harmony with those objects and ideals for which the Church stands. Must not therefore the home, which holds this individual pencil in its hands, be looked upon as an ally of the Church, even when not confessedly Christian ?

CONTROLLING INFLUENCES,—SPORT

The spirit of play and pastime and recreation and amusement takes hold of a budding youngster ; and he becomes a part of a neighbourhood coterie of little fellows. He is the member of a club and of a " team " and of a " nine " and of an " eleven " ; the " ganging " instinct has him in its grip and he does those things which his fellows do, and they do ninety per cent of their acts wholesomely, happily, good-naturedly, in harmony with physical development and coöperative plans and movements ; and the genius of democratic institutions on the playground and in the street and through the games takes possession of the little man ; he must yield to others, he must give and take with all the romping and roughness and the compromise and the insistence and now and then the passion. He is becoming part of a social fabric, fitted for citizenship in a democratic and Christian society. Who then will say that the playground and the baseball diamond and the football gridiron and the athletic field are not, to all good intents and purposes, allies

of the Church? They have their evils, and the Church has hers; but, purified, they are working for righteousness.

CONTROLLING INFLUENCES,—INDUSTRY

Then the great industries of human ingenuity and necessity take hold of the man. When the whistle blows he must go to work. He must yield his time and his muscle and his thought to the direction of the boss; he must give honest toil as a full equivalent for the wages he receives. Day in and day out, oftentimes in much weariness, he plods toilsomely through the heavy routine of a grinding task. But thereby he is clothing himself and his family, providing a shelter over the heads of those whom he loves and setting a table, not with luxuries perchance, but with the necessities which mean health and strength to the family circle, and all the time, though unaware, he is promoting social well-being. Are these places of industry and toil, which furnish the means of livelihood to honest men, hostile to the Church? Not necessarily, not intrinsically. There may be evils about them; there may be unjust exactions and meager compensation; but these are the incidents and accidents of industrialism, not the essential and fundamental characteristics.

CONTROLLING INFLUENCES,—LAW

Then think of the ordinances, the statutes, the laws, the whole body of civil jurisprudence, which

take hold of a man, and, as a member of the body politic, rule him, restrain him, direct him! He must turn to the right hand; he must connect his sink with the sewer; he must submit to vaccination; he must send his children to school; his scales and his measures must be inspected and sealed; indeed any of his possessions, or his privileges, may at any time be levied upon, limited, or even confiscated, and, in case of war, his own body be seized that it may be trained to defend his country in the battle line! Is the government, whether of town, city, county, state, province, nation or empire, an alien part of the Kingdom of God, which is coming amongst men? The Apostle Paul nineteen centuries before us, referring to a government, not one small fractional part as Christian as ours, declared with plain emphasis "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God;" and, speaking of officials who executed the decrees of government, whose authority might be feared, said, "Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good." If Paul could speak thus of the Roman Government and its agents, how much more can we to-day look upon the Christian governments of the earth as the just representatives of God for the time being, in determining the bounds of social relations and in prescribing many of the activities of the righteous man? Laws, and the bodies which make them,

acting for the people, cannot be regarded as hostile to the Church. They hold the individual like the hand upon the pencil and make the individual a part of the social organism of which the Church herself is an element.

THE PERVASIVE SPIRIT OF CHRISTIANITY

Where is Christianity? Shall we pass it by, when we meet it on the street, unrecognized, unacknowledged? Surely the "Kingdom" which Christ came to establish on the earth is more than a phrase, more than all language. Most certainly no single organization of men can contain it all.

The Kingdom is spirit; it is dynamic, individual and social; it is leaven, leavening; while it "is not meat and drink," yet it may accompany meat and drink and all legitimate means of procuring and enjoying meat and drink, for it is "righteousness, and peace, and joy in the Holy Ghost." Can men discern the spirit in the midst of humanity? yield themselves to it? coöperate with it? and glory in it? The spiritual conquest of the world began long ago, when Jesus was on earth, and is still in process. Can any one think that channels of grace are water-tight and air-tight, that grace cannot overflow its banks and leak through its walls, and escape the confinements of phrase and organization? Shakespeare had a truer conception. His famous description of mercy in the Merchant of Venice comes very near to describing the essence of Christianity. If we substitute the word Chris-

tianity for the word mercy, we will not be far astray.

“The quality of mercy is not strained ;
 It droppeth, as the gentle rain from heaven
 Upon the place beneath ; it is twice blessed ;
 It blesseth him that gives, and him that takes ;
 ’Tis mightiest in the mightiest ; it becomes
 The throned monarch better than his crown ;
 His sceptre shows the force of temporal power,
 The attribute to awe and majesty,
 Wherein doth sit the dread and fear of kings,
 But mercy is above this sceptred sway,
 It is enthroned in the hearts of kings,
 It is an attribute to God Himself ;
 And earthly power doth then show likest God’s,
 When mercy seasons justice.”

“And earthly power doth then show likest God’s, when mercy seasons justice ;” that is a characterization of Christianity, and that is in the world, already very largely assimilated by all social institutions. It should be recognized ; it must increase.

IX

PROTESTANT EXCURSIONS IN CHRISTIAN SOLIDARITY

THERE is a new sense of Christian Unity, appearing in many parts of the world. The new interdenominationalism is not wholly an American product, although its fullest realization is in the United States. Dissenting churches of England have expressed a common fellowship in various leagues and unions; and, even in matters of government and politics, evince a degree of solidarity, natural as over against an established Church. In Canada the spirit of combination and unity has gone even farther, at first bringing into organic union the Baptists and Free Baptists of the maritime provinces, and then moving towards an organic union, not yet quite completed but awaiting final sanction, of the Presbyterian, Congregationalist and Methodist Churches of all Canada. A reaction manifest in some Presbyterian circles in Canada is probably but a reaction.

A BRIEF RETROSPECT

In the United States the centralizing tendencies have been manifest in three directions. (1) In priority of time appeared first interdenominational

organizations composed of individuals out of many churches, who, without compromise of credal confessions or ecclesiastical relations, united for common tasks of benevolence and service either in definite areas or for special classes. Some of these organizations, like the Young Men's Christian Association and the United Society of Christian Endeavour, have become nation-wide and world-wide in the scope of their activities. To these may be added a great variety of societies which touch almost every form of philanthropic, social, and missionary endeavour. (2) Next in time and importance arose the tendency to bring into a common center the representatives of different denominations, at first in the lesser areas of cities and states and at length in the nation, for consultation respecting infringement of rights, grievances, and competition; respecting secularizing tendencies, encroachments of materialism, common perils, and foes; and respecting plans and policies for the realization of a dawning fellowship and the accomplishment of common tasks. (3) At practically the same time this centralizing movement among denominations had a centripetal effect upon the members of denominational groups, the scattered and alienated fragments of ecclesiastical families. An effort was made in 1906 to bring into one body the Congregationalists, the United Brethren, and the Protestant Methodists of the United States. In the same year the General Assembly of the Presbyterian Church in the United States of

America and the Cumberland Presbyterian Church were reunited and an attempt made to include in the union other Presbyterian bodies. The Baptists of the North, having perfected for themselves in 1907 a Northern Baptist Convention, centralizing in its membership the membership of its previously unrelated benevolent and missionary societies, then received into the common brotherhood in 1911 the Free Baptist Churches of the country, and in 1915 the General Baptists, both of which bodies recovered in the Baptist family an alienated fellowship. Triennially, the Baptists of the North and the South meet in a general convention; and once in five years the Baptists of the world hold a session of the Baptist World Alliance. The Methodist Churches, divided in 1844, into a Northern and a Southern branch, began in 1916 a plan of reuniting all Methodism in the United States as the Methodist Church, without geographical designation and restriction. In 1918 Lutheran bodies have united.

BEGINNINGS OF FEDERATION

All of these tendencies and movements towards combination and compactness, pronounced in the early years of the twentieth century, were at the same time both causes and effects of a growing conviction that the denominations, as such, should have a common center, into which might flow the details of work and of experiences which belonged, in part at least, to all, and out of which might

issue the testimony of common convictions, the purposes of common plans, and the spirit of fellowship which expressed both the brotherhood of Christian disciples and the effectiveness of united strength. As early as 1882, Rev. Washington Gladden, D. D., wrote for the *Century* a series of articles entitled, "The Christian League of Connecticut," in which was outlined, purely as an imaginary ideal, methods by which all denominations in the state of Connecticut might combine for better evangelization and more efficient social ministry throughout the towns and villages of the state. This series of articles produced a profound impression, and may be called the first classic treatment of the principles of local and state church federation in the United States. Out of this impulse issued several attempts at uniting, leaguings, or federating Christian forces. The oldest one in existence, established in 1887, is the Christian League of Methuen, in Methuen, Massachusetts. Another attempt, originating, however, in impulses apparently unassociated with the Connecticut plan, on suggestion of a Methodist pastor, caught up by a Congregational college president, and largely formulated by a Free Baptist, was organized in 1890 as the Interdenominational Commission of Maine, the oldest state federation. The oldest city federation took shape in New York City in 1895. Out of these movements and others like them came at length in 1899, in New York City, the first meeting which looked directly towards a national

federation of local federated workers. William E. Dodge, president of the Evangelical Alliance, presided over this meeting, while Dr. E. B. Sanford, later a national apostle of federation, was the secretary. In 1900, in Philadelphia, this body became more definite under a constitution and under the name "The National Federation of Churches and Christian Workers." Other meetings followed in different cities, and then there was held in Carnegie Hall, New York City, in 1905, an epoch-making assembly known as "The Inter-Church Conference on Federation," at which representatives of the different denominations of the country, for the first time in significant numbers, gave serious attention to a federation, not now of individuals acting upon their own initiative, but of delegates appointed by their own ecclesiastical judicatures, with authority to represent their several bodies; and in 1908, in Philadelphia, there was organized, as the outcome of preceding and concurring deliberations, the Federal Council of the Churches of Christ in America, as yet the most complete expression in organized form of the new interdenominationalism in America, if not indeed in the world. The Federal Council reports a constituency of thirty denominations, including a membership of almost eighteen millions of communicants.

Coincident with this movement, culminating in the formation of the Federal Council of Churches, there has been a movement, simpler in some respects, more ambitious in others, which, originating

in the General Convention of the Protestant Episcopal Church in 1910, under the name of "A World Conference on Faith and Order," seeks to bring all communions, Roman Catholic, Greek Catholic, and Protestant alike, into a united fellowship so as to recover the unity of original Christianity. This movement has received a cordial response from most of the churches of America and many of the communions throughout the world. The great European War holds its irenic activities largely in abeyance.

UNDERLYING CAUSES

No historic movement is detached and isolated. It is a part of general history. No less true is this in the realm of religion than in the domain of secular affairs. All causes are not easily discernible. Scarcely is one cause separable from others, even in point of time. Among the causes and conditions which have made the new interdenominationalism possible may be named the following :

A NEW INTERNATIONALISM

The international brotherhood, which has been spreading throughout the world, has had necessarily a powerful effect upon the churches. The thoughts of men more than ever before are, in the terms of man, all-embracing, universal. The very physical appliances and inventions which promote easy and rapid transportation, convenient and flexible com-

munication, have their effect upon Christian organizations, even upon the philosophy and theology through which Christianity seeks to express and defend itself. The railroad, the steamboat, the telegraph, the telephone, the post-office, and the printing-press break down barriers, remove isolation, and establish community of interests in the Church as well as in business and in society. A new interdenominationalism is inevitable when a new internationalism arises.

PROGRESS OF DEMOCRACY

The progress of democracy has tended to bring men into fellowship. Very few are the fundamental, cardinal convictions of democracy. Prominent are the three which have been wrought out in American history: (1) that the right of government rests upon the consent of the governed; (2) that the people, having selected their own form of government, must be left undisturbed and unmenaced by other powers; (3) and that other peoples, and all peoples, who have established a government acceptable to themselves, must be protected by each and every nation which desires its own integrity and autonomy to be preserved. In other words, there has been growing up, as the natural corollary of democracy, a fellowship of nations, looking towards a parliament of nations and the perfecting of a code of international law. These few fundamental principles of democracy, a simple application of Christian principles to the govern-

ments of men, have profoundly affected the spirit and the attitude of the Church in its various branches towards the common cause and the common interests.

THE NEW SCHOLARSHIP

A new scholarship has been uniting the Christian Church during practically a hundred years. Christian scholarship is no longer dogmatic, nor even apologetic and defensive, in the sense in which it was not many years ago. It is now the scholarship of investigation, seeking after truth, less eager to defend a dogma than to establish a fact and discover the relations thereof to all other facts. It is both scientific and synthetic. Such scholarship knows no sect; it is the monopoly of no single church; it is interdenominational. Before the churches, as such, thought of standing on common ground, the scholarship of the churches had come to some practical agreements respecting the fundamentals of their common faith. The new fellowship really began at the top, intellectually, and the fellowship of Christian scholars was real before men understood the fellowship of Christians. The higher criticism, which brought upon many Christians what appeared to be a mortal terror, has really contributed to an underlying conviction of unity in the minds of the more intellectual and thoughtful members of the Christian Church. Even where conclusions have differed, the fellowship of scholars, in the employment of common

historic methods and in the unbiased pursuit of truth, has broken down the partition walls which had previously divided them into sects.

INTRA-CHURCH TOLERATION

The experience of the Church in this and in other lands has confirmed a dawning consciousness of unity. Inquisitions have proved historic failures. Repression and coercion but increase and scatter that which they undertake to annihilate. Heresy hunts have brought trouble and destruction ; they have never purified and rebuilt. Men have learned, therefore, though slowly and painfully, that toleration is more expedient than persecution, if indeed not far more Christlike. The spirit of toleration spreading through the Church, reënforced by the experiences of missionaries with other missionaries, both at home and abroad, has permitted the existence of intellectual variation in the midst of each communion ; and nearly all Christians are at length aware that in their own denominations there are quite as wide varieties of faith and practice, tolerated in a right wing and a left wing of their own church, as prevail between denominations themselves.

SOCIAL SERVICE

The awakening of the Church to the need of a social gospel and the recognition of social problems which can be solved only through the application and exemplification of Christian principles in political and social institutions, has resulted in a demonstra-

tion that a true basis of fellowship lies in service to man, wherein the will, directing action, is employed, rather than the intellect, in drawing distinctions and making definitions. People who work together, rather than those who debate together, become united. A common ministry in social service produces a united Church. While theology may differentiate, ministry surely unifies men. All the efforts to apply to human needs the principles of the Gospel by legislation, by remedial and correctional organizations, by the introduction of a new social order and the creation of a compact social consciousness, are resulting steadily in the formation of a united Church.

A NEW EDUCATION

The new education is one of the causes introducing the new era. Science is in vogue. Facts, demonstrable under the microscope and in the crucible, incontestable and indisputable, hold sway. The dogmatism of science is almost unchallenged. Even when a man cannot see a scientific fact, he dares not deny it. The new education is producing a set of men who, each in his own specialized sphere, say to the others, "You must accept what I declare, because I proclaim scientific truth; and I accept what you proclaim because you too declare scientific truth." Specialization, producing experts, nevertheless tends to beget subserviency to authority; and the new education is almost obliterating the power of philosophical dissent.

INTERDENOMINATIONAL LITERATURE

A new interdenominational literature, grown puissant, threatens to monopolize the field of reading. The weekly journals, like the *Independent*, the *Christian Union*,—later called *The Outlook*,—and, of a somewhat different class, the *Christian Herald*, the *Sunday School Times*, and the *Christian Endeavor World*, have crowded the purely sectarian periodicals almost out of existence, while the denominational weeklies which survive the stress of competition have broadened and enriched their scope, both of matter and spirit, and deal with religious themes in a less biased and more human manner. The monthly and the quarterly periodicals which exist to-day are more social than sectarian. A protagonist of the doughty type, defending sectarian shibboleths, can scarcely now be found. In the weightier books, also, of history, interpretation, theology, social experiment, and devotion, we are reading thoughts of an interdenominational literary school; we read the message without reference to the author's ecclesiastical affiliations. Indeed not one of us to-day keeps himself in literature immune from other-denominationalism. Whether aware of it or not, we have long been thinking interdenominationally.

ECONOMIC COMBINATIONS

Naturally enough, the Church has felt the same pressure which practical men of affairs, owing largely to an economic impulse, have brought to

bear upon all forms of activity, by which combinations, consolidations, and organized "trusts" have been created. Capital long since pooled its issues in corporations, the smaller constantly giving place to larger combinations. Labour gathered scattered individuals into local unions, and these in turn into associations and federations. All the arts and sciences, all the philanthropies and charities, and many of the purely social functions have tended towards centralized forms of expression. The economic cry has been, "Let us cut out waste; let us eliminate competition; let us reduce overhead charges!" It is not at all surprising that the men who have been reconstructing industrial and commercial enterprises, upon the principle of consolidation, should bring into church circles and church councils the same principles and advocate their adoption and application with even increased insistence.

SPIRITUAL MOVEMENT

There has been a great "drift" in ecclesiastical affairs, as there has been in all human affairs, towards a common center. The considerations already named indicate this, perhaps in part account for it. But the "drift" occurs apart from human recognition. Forces of which men are but partially conscious conspire to produce more definite and larger results than men plan. Is it the influence of the Spirit? Are the divine purposes reaching accomplishment? Has the Spirit of God

been brooding over the chaos of sectarian differences, petty littlenesses, and discordant turmoils, producing order, a cosmic order of a new creation? The twentieth century would appear to be a fit time for a beginning of the fulfillment of that divine desire that "they all may be one."

PERILS OF CENTRALIZATION

No great movement, such as this of the new interdenominationalism, is devoid of extreme danger. Progress seldom moves in rigidly straight lines; its course is rather circular, or spiral, changing direction and moving upward. The straight course is liable to take one off "on a tangent." Tangential departures, overemphasis upon half-truths, insistence upon temporary conditions as though permanent, the ossification of spirit into cold forms, the intrusion of personal ambition in the place of the common weal, the misfit of men, and the unnecessary jolts in breaking with the past,—all these and others are perils besetting the movement.

LOSS OF INDIVIDUALITY

There is danger that the place of the individual may be lost. No system which reduces free and independent spirits to the level of mere cogs and wheels in a social machine is worth maintaining. There is a *Kultur* which perfects the State but loses the citizen. It would be most unfortunate to produce a Church which had no Christians. The

Middle Ages did this. Our modern age faces the peril. A hierarchy may grow out of super-organizations. While it would be folly to create a bugaboo out of nothing and raise a hue and cry when there is no cause, yet it would be even greater folly to ignore a peril into which the Church of the past centuries more than once has run. For a man no better thinking can be done than his own; his soul's activity is better than all other for him; even his errors, if honestly his, are better for him than truths, dishonestly come by, unassimilated, and in the soul unknown. The peril of losing the individual may be avoided if his soul-liberty be unimpaired.

OVERORGANIZATION

The tendency to overorganization is an American sin. Seeking to combine two bodies, we not infrequently unite parts of the two, leave in separate existence fragments of the two, and have as the result of our efforts three bodies existing where previously there were but two. In such a case our movement towards unity has multiplied rather than reduced divisions. This peril, by no means imaginary, constantly confronts the Christian Church in all its endeavours after federation. The goal cannot be attained by legislation. It is impossible to effect combinations by subtle strategy, overtaking men and snaring them in the mesh of a new organization, unawares. Even when whole ecclesiastical processions seem to march, almost with one accord,

into a new inclosure, the germ of a perpetuated existence or the seed of a new dissension has not been removed, until the last straggler and the smallest group of individuals, by persuasion and reconciliation, have been brought into the fold. In discussing ecclesiastical unions, we must not speak of majorities. Minorities are bodies, if objecting, unrelated, and ununited. Minorities make divisions. The new interdenominationalism which is coming has required centuries of preparation. It must take time for its consummation. It must preserve a unity behind the vanguard, while it seeks a unity before.

OFFICIALISM

As all reality tends to lose its substance and be continued in mere form, so the spirit of a unified church may be lost at length in the external letter of agreements, platforms, constitutions, recorded rolls, committees, officers, and the other paraphernalia of an organized body. The very size of a vast organization renders its speedy mobilization impossible. It is easy for an official to say, "We represent thirty denominations," when it may be that not even one denomination is represented in the act referred to; and it is easy to say, "we speak for nearly eighteen million Christians," when it may be that not one of the eighteen millions, outside of the committee formulating the utterance, would express exactly the same sentiments. There is the great danger of assumption,—of assuming a

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spiritual content, within the external forms of organization, when the content is lacking.

POLITICAL PROVINCIALISM

There is the peril of geographical localization and limitation. Even New York is provincial when compared with the whole country. The disposition to practice a too rigid economy in avoiding the expense of travel, to seek the propinquity of committeemen and commissions for the sake of easily obtaining a quorum, to eliminate critics and dissenters in the interests of an early harmony and a foregone conclusion, to prepare for action politically and railroad it through expeditiously in the interest of what appear to be clearly recognized, desirable ends, has its serious and far-reaching dangers.

DILUTION OF UNITY

The peril of diffuseness, of dissipation of responsibility, and departure from the central authority, is ever present. If the new interdenominationalism expresses itself in (1) a federal council, which in its quadrennial session numbers three hundred persons, representing twenty-six denominations, and this federal council represents itself by (2) an executive committee, which in its annual meeting numbers one hundred persons, representing twenty-five denominations, and this executive committee represents itself in (3) an administrative committee, which may meet at intervals as called, and in its meetings actually consists of from five

to twenty-five persons, and then this administrative committee represents itself in (4) a subcommittee, or through (5) an officer, charged with some special task, and in many instances clothed with large discretionary power, to what extent is the resultant action representative of the great federation in whose behalf it has been taken? The final act is far from the seat of power, being four or five steps removed from the original, constituent bodies, and, at any moment, may be disclaimed as representative in any sense of the whole. Similarly with commissions, subordinate to the council, yet independent in certain fields, there exist in some instances "committees of direction" which are equivalent to executive committees, and executive officers, all of whom, partial in their representation, profess at times to speak and to act for the whole. In weighty matters, in subjects of delicate, sensitive, or critical significance to any one member of an organization, or to the organization as a whole, there is liable at any moment to be an explosion, a revolt against an alleged representative character, which in no sense represents the persons or the parties involved. The responsibility of speaking and of acting in behalf of eighteen million individuals, each free, independent, thoughtful, and presumably conscientious, is well-nigh appalling.

USURPING FUNCTIONS

There is the danger of making a federal organi-

zation the doer of deeds which belong properly to the constituent bodies of which the federation is composed. Denominations have their own specific functions. Few if any of these should be taken from them and vested in a central body. For the federation to assume acts which properly belong to its members is not only an injustice to them, but is really a violation of the federative principle. In so far as the federation becomes a substitute for any denomination, doing the work which belongs distinctively to a denomination, it tends to become itself another denomination, not so named, not perchance so recognized, but essentially such, because of this denominational functioning. One of the pitfalls into which federations have fallen throughout the country in the brief history of their existence has been this of seeking to perform deeds which should be performed by the constituent bodies themselves. Indeed, many men fail clearly to understand that the highest function of a federation is not to usurp the powers and functions of the Church in any of its ecclesiastical forms, but to be the central council chamber in which the representatives of the denominations, like a council of war, shall report resources and successes, shall formulate common plans of strategy and advance, shall assign and recognize distributed obligations and inter-related responsibilities, and shall harmonize and synchronize action so as to give a common testimony, so far as possible, and present a united front against all common foes.

EXPERIMENTS IN FEDERATION

There is often the necessity of experimenting, of groping after the tasks, which, as many feel indistinctly, lie before a united Church, but which few, if any, clearly discern. The Federal Council has been passing through these experiences of uncertainty and has not yet fully "found" itself. At first the program was one of speedy and extensive organization. The whole country was to be divided into districts, with an office and officers in each district. Federations were to be organized on standard patterns with model constitutions and common names and designations. No little mischief resulted from these attempts to cast in one mould the differing forms of expressing the selfsame spirit, which was moving towards an ecclesiastical unity. Many a day must elapse before the mistakes of this standardizing propaganda will be forgotten by some of the communions and some of the sections of the country, which move slowly, hold conservatively to old ways, and take suggestions from without very charily.

Next in order the Federal Council specialized its endeavour through the medium of its Commission on the Church and Social Service, upon a social service propaganda, wisely directed and richly fruitful, designed to clarify the atmosphere by defining the bounds and character of social service, and by arousing people within the Church to a recognition of their social obligations and people outside the Church to a realization of the sympathy and inter-

est of the Church towards all human ills and all human welfare. A great service, which is still in progress, has been rendered in this direction.

Then the Federal Council, receiving the countenance and support of wealthy allies, began to specialize on an extensive peace program and propaganda. The great European War unhappily interrupted this movement, even breaking up a world conference at which American Christianity was largely and influentially represented. This movement, although interrupted, has not been terminated. On a large scale American benevolence is being mobilized through the medium of the Federal Council for an adequate relief of the dire distress in all Europe. The ready charity which proposes to go forth in the name of American Christians will help, it is confidently believed, in the reception of the overtures of peace when the time for them to be made has arrived. A great war ministry in time of war has followed these efforts towards peace.

In a recent past the Federal Council, by publications and conferences, has laid strong stress upon rural conditions as affecting country churches. Extensive studies, some in New England and New York, some farther west and notably in Ohio, have been made of rural conditions, revealing in many instances a decadent Church and even a disintegrating social fabric.

The character of these investigations and their wide publicity have aroused public attention and

awakened public interest. The community church, as a remedy, seems to receive both popular approval and expert sanction. But the community church, if unrelated to its past, if disconnected from all denominational ties, if a purely local interdenominational organization of individual Christians, then loses relation to the world movements of missions and the vital forces of historic fraternalism; and if connected only with interdenominational churches like itself, tends to become, with the others, a new denomination of interdenominationalism broken, as other denominations are broken, into local and state groups with a national organization over them all. Under such conditions the evils of multiplied organizations, which the movement seeks to remedy, would simply be increased. The task of doing good and only good, in the midst of many opportunities for the evils of maladjustment, is delicate and intricate.

THE ADVANTAGES OF CLOSER UNION

Men are social beings; they cannot live apart; they ought not to make needless and unnatural divisions. Organizations for the sake of service and ministry are needful, but organizations which result in alienation of sympathy, disfellowship in work and worship, and disapproval of men's consciences and convictions, are pernicious. Jesus Christ expressed unto all men His sympathy and compassion. The bruised reed He would not break, the smoking flax He did not quench. His example

is one of forbearance, inclusiveness, all-embracing love. It would be difficult to think of Him to-day, were He again among men in the flesh, as joining one denomination to the exclusion of all others. In spirit He must be recognized to-day as in them all, in part at least, if not completely. It takes us all to know the Christ and to express the Christ to the world. Jointly, therefore, we may give the better testimony ; and together we may the better prepare for Him a place.

APOSTOLIC PRECEDENT

The best recovery of apostolic conditions, so far as they are possible to-day, is the recovery of the united Church. It would be absurd to think in apostolic forms, or to speak in apostolic terms, of denominations as they are named and defined now. The apostles were in simple relations ; they were "brethren" and "of the way." When "churches" appeared, the term had a geographical significance. The church at Corinth, for example, was a community church. The divisions spoken of in Paul's Epistle to the Corinthians, when some said, "I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ ;" did not indicate separate churches or distinct communions. There may have been separate congregations, meeting in the house of Stephanus, or in the house of Gaius, or in the house of Erastus, "the chamberlain of the city," or even in the house of Phebe ; but however much the Christians of Corinth may have been divided,

either because of convenience or by reason of factions, they all constituted one church,—a church for a definite geographical area,—the community church of Corinth. In like manner the churches at Thessalonica, at Colosse, at Laodicea, and at Rome obviously included all the Christians within these municipalities. The very language of the apostles indicates that all Christians constituted “the body of Christ.” In the midst of diversity, a diversity of temperaments, talents, gifts, and tasks, there was essential unity.

THE PRAYER OF UNITY

Probably no greater incentive towards fellowship and unity has been felt among Christians than the expressed desire of the Lord Jesus Christ in His prayer, during the experience of His passion as narrated in the Fourth Gospel, when He prayed, “that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” The fulfillment of this prayer calls for at least spiritual unity, if not organic union; and the prayer remains unanswered until the disciples of the Master have that fellowship which produces harmony of purpose, unison of utterance, and co-operation in action.

VARIATION IN TYPE

It may be urged that Christianity itself is not clearly discernible, until men behold more than one

type of Christians. For their own self-culture Christians need to combine, to meet frequently with each other, to hear the recital of divergent experiences, and become acquainted with unlike convictions; for in this way only can the essentials of the Christian religion, in their variety and comprehensiveness, be understood.

THE SIN OF SCHISM

Divisions into sects have been called "the sin of schism," "the luxury of denominationalism." It is the wasteful extravagance and folly of self-will. Against the reproach of such waste and wrong no good defence is possible. There have been the Middle Ages and the Dark Ages for the Christian Church, and the wanderings in the wilderness of sin. To clear her garments of the stain of ages and her name from the reproach of history, the Church must recover her forfeited fellowship, with all her parts, and see plainly her dismembered members.

ACCORDANT TESTIMONY

The Church must speak an accordant and harmonious testimony. The weight of her testimony is weak, if not indeed destroyed, when in one corner she affirms, and in another corner she denies, the same thing. She has an evidence to truth which must be given over against Mohammedanism, Brahminism, Hinduism, Confucianism, and all the pagan religions of the world. Jangling voices are heard

at first, because curious, but at length are scorned. On the foreign missionary fields the representatives of Christ early discerned their essential unity, and found it not only possible, but, in many instances, easy, to employ a common proclamation and to organize nearly identical institutions. The great fundamentals of Christianity are not the property of any one branch of the Christian Church. These fundamentals are the sacred bread which the dispensers of good must give to the hungry nations.

CHRISTIAN COMITY

There is a great field for the exercise of Christian comity, which needs cultivation. Denominations, their leaders and their agents, ought surely to show towards one another the same measure of politeness and courtesy which people in ordinary social life evince. Indeed, the courtesy and comity of the Christian Church ought to exceed any kind of consideration, thoughtfulness, or chivalry manifest in secular affairs. To ride, roughshod, over the peculiarities, or the prerogatives, of a Christian body is brutal, no matter who the offender may be. To disregard the rights of priority and possession is worse than selfish,—in many instances it is nothing short of embezzlement and larceny, however sanctimonious the excuse for so doing may be. The disregard of the principles of hospitality and fellowship in the practice of proselyting merits oftentimes the harshest condemnation. And the entrance of one denomination into a field which

belongs to another is little less at times than highway robbery and brigandage. The Christian way of assigning fields to the undisturbed responsibility of one denomination has most happily been exemplified both in the homeland and abroad, so that men of different denominations, making geographical maps of what may be called "spheres of influence," have really marked out the finer ethical and spiritual qualities of the undivided body of Christ, incarnate in His Church. The sectarian plea, sometimes put forth, that no group of people should be deprived of the peculiar doctrines and dogmas of a given denomination, ignores the fact that one avenue of approach to the great center of Christianity is sufficient for the pilgrim whose feet would bring him to that center. Only when we have been a long time at the center are we in condition to look back over the path we have pursued and compare it with other paths which might have been taken. Diversity and differentiation are not the means of evangelization. Philosophy and theology may scrutinize, compare, and synthesize; experience needs to go its single path. For the sake of the experiences of salvation, Christian people must not conflict, but should coöperate. Comity among denominations is soteriological.

WANING ECCLESIASTICISM

Unless the Christian Church can act more nearly as a unit than it has in the past, it will be sidetracked from human affairs and its influence will

be regarded as negligible, even while men continue to revere the Christ. Already we have heard it rumoured that men, outside of church membership, have applauded the name of Christ and hissed the name of the Church. How can men, deeming themselves ground in the wheels of hard industry, crushed by the oppression of greed and social injustice, listen to a Church which busies itself with questions of precedent and procedure, with what seem to be the unimportant issues of sectarian distinctions and the wasteful luxury of purely denominational administration and conventionality? "The Church is to do her work in the social order by bringing to bear upon it the idealism of her gospel and by infusing it with the impulse of her sympathy." How can this be, if the Church is not a united Church, at least in her ideals and her sympathy?

Our American conviction is, unhesitatingly, that Church and State must not be united, must indeed have no entangling alliances. This does not mean that they are antipodal, that they are antagonistic, and must strive one with the other. On the contrary, as related to the higher welfare of society, they are moving in parallel, if not indeed in converging, lines towards a new social order, one being busied primarily with man and his soul, the other with his environment and his work. But how can the Church be in worthy fellowship and partnership with the State, if her utterances are discordant, if her policies are chaotic, if her coun-

sels are jargon, and her influence is dissipated in the maintenance of her divisions ?

COMMUNITY INTERESTS

We are recognizing that communities are organisms, almost social beings, with a spirit, or *Geist*. Neighbours are intimately related in work and recreation, in property and person. They know each other's affairs ; their sorrows and burdens are borne in common ; their joys and successes are more or less mutual ; their perils, their safeguards, their sins, their virtues, their religion, and their irreligion come almost within common circles. They have received the same education ; they respond to very nearly the same kind of appeals ; in business and politics, however much they may compete or clash, yet they remain side by side as neighbours, usually in good fellowship. Why should such people, so few as to be unable to support the luxury of many places of worship, divide up on Sunday in impoverished groups for the worship of their one common Father in the name of their one Lord and Master ? Perhaps no task in all Christendom sets forth more urgently the need of this new interdenominationalism than the condition of these little local churches, historically sectarian, actually dying, which need imperatively to know the fellowship of Christian brotherhood. Only when denominational authorities at the top, on well-recognized principles, with full understanding and approval, sanction the merging of these little

ecclesiastical interests into one community church, can the little fragments feel the attractive influences towards a common Christian center and combine their resources in one house, under the ministry of one man of God, serving one Lord.

ATTRACTING LEADERS

When all other enterprises of men are becoming magnificent in size and importance, so that men speak boastingly of "big business," and the captains of industry receive rewards commensurate with their positions, not only in money value, but also in the opportunities for service to their fellows, how can the Church expect to enlist and retain in her ministry men of the larger caliber, if she continues in her disjointed, schismatic state? Her leadership will conduct her to centralization, and, if she follows her leaders, she will retain them and enlist and create more.

NEW THEOLOGY

There is a new theology among men. It cannot be disguised; it does not now need to be defined. The fact of its existence must be recognized; and then it must be known that, if it exists, like new wine in new bottles, it must clothe itself in new forms. The Christ Himself cannot be retained among men, if the phrases referring to Him and addressed to Him have lost their vigour, their meaning, and have become cant—if the conceptions which men have formed concerning Him, deep in their

souls as the expression of their relations to Him, have no outward manifestation in the institutions consecrated to Him. The spiritual reincarnation of Jesus Christ, which must be perennially repeated, cannot be realized in our day unless the convictions of men find expression in their devotions.

“OF ONE ACCORD”

One of the most significant and beautiful passages in the New Testament, susceptible, however, of grievous misunderstanding and abuse, is that in which the coming of the Spirit upon the company of the apostles and their associates is described. They were “of one accord” when the Spirit came upon them. The realm of the Spirit throughout the New Testament and confirmed by all human experience appears plainly to be unison of sentiment, agreement in purpose and aspiration, “one accord.” The fruits of the Spirit described by the Apostle Paul are nearly all social. When the Church has known her lean years, has it not been because of dissension and discord? Is there anything more potent among men, conditioning the divine presence and the divine power, than harmony and good will? When two or three are met together, when there is agreement as touching one thing, are there not great promises spoken?

THE OUTLOOK FOR DAYS TO COME

The historian who prophesies incurs peculiar peril. And yet is it not possible to foresee in part

the future, when one has traced some of the developments of the past and is cognizant of the tendencies of the present? If there is a stream of progress flowing through time, does it not give its own forecast by its course, its volume, and its channel?

FLUID CONDITIONS

Undoubtedly the new interdenominationalism which is upon us is as yet simply a process. It is an attitude of mind rather than a fixed organization; it is a period of transition. Doubtless few, if any, of the forms in which it is now expressed will remain fixed as at present existing. None of the higher expressions of fellowship, and of the spirit of unity, have reached finality. The Federal Council of the Churches of Christ in America, weak in two directions, (1) in its lack of vital connection with the spiritual genius of the bodies which it represents, and (2) in its loose amalgamation of commissions almost entirely unrelated, has yet far to go in compacting its organization, in spiritualizing its activities, and in gathering into itself the interdenominational impulses towards unity, with the accompanying confidence which the central body must possess. A marvellous opportunity awaits the right kind of wisdom, unchallenged charity, and the sacrificial spirit of Christian service. The World Conference on Faith and Order is as yet "the voice of one crying in the wilderness," with the testimony and the appeal of essential unity.

If any of these movements gravitate into the control of a single denomination, or into the hands of a few men, no one can doubt that there will be quick and effective revolt against any ecclesiastical oligarchy, any ruling hierarchy, howsoever created or named. No prelacy will be long tolerated in whatever guise of protestant forms or terms it may arise.

LAY ACTIVITY

No one can doubt that the laity of our churches will be more in evidence, both controlling the Church and performing its functions. The layman's day, which has dawned, has not reached its noon. The laymen first found fellowship; they found it in service. The laymen have carried the essential unity of Christians into many fraternal, benevolent, and philanthropic orders, into many socialized forms of industry and labour, and even into statutory expression through politics and legislation. The spirit of Christ, as regnant in society, may be voiced by the preacher, but is socially incarnated by the laymen. The laymen will require the compacting of Christians and the solidifying of Christian sentiment in small communities, through community churches and other forms of federation. The laymen will furnish the appeal, provide the means, and constitute the material for unity.

SOCIAL CHRISTIANITY

Theology, in the older sense of the word,

dogmatic, apologetic, or Biblical, will have less control over the Church in the future than it has had in the past. A philosophy of life will take its place. Life is larger than the functioning of a soul, temporarily housed in a tenement of flesh, fitting for mansions in the skies! God is now recognized as immanent in all creation; things secular have disappeared, because all things, in their time and place and proper proportion, have become holy; time, therefore, is not divided into sevenths, save for social convenience; places are not "cut off" (*templa*), save again as mental suggestions; and possessions are not tithed, save by those who have not attained to the ideas of Christian stewardship; the whole man is becoming Christianized. This is a great task; but it is the task before the Church; and the Church in meeting it must think more, and speak more, and act more in the terms of Christian socialism. The tests of orthodoxy, which may have served in the past, in the future will be discarded. The questions will not be asked, "Has he thought much, and believed correctly, and phrased rightly?" but rather, "Has he loved much, and served sacrificially?" The materialism and commercialism which now seem so largely to dominate society, and even to have crept into the councils of the Church, will, in the not distant future, be curbed and restrained by the growing spirit of altruistic brotherhood. Sin may be a perpetual factor to reckon with, and yet the sin of selfishness, though perhaps never entirely eradicated from

human nature, is already finding its check in the growing spirit of social obligation.

DENOMINATIONAL CONSOLIDATION

So far as organizations are concerned, the movement now on by which the scattered members of denominational family groups are coming together will continue. One can look forward and easily say that, since fellowship is found more in service than in beliefs, the tendency of the future will be to gather the Protestant denominations into two great groups, having reference to polity rather than to doctrines. There will be the tendency to gravitate towards a center congregationally governed, democratic in its types and principles; and another tendency to gravitate towards another center episcopally governed, with a larger measure of surrender of individual initiative and local independence to a central authority. None of the federations now in evidence seem to be final goals. They are expedients, transitory, though useful. Particularly is it true of local federations that their service appears largely as a means of transition. They may be called a *modus vivendi* or a *modus operandi*; they are not the formulation of the settled terms of compromise and fellowship. It may be reasonably expected that the federations of the country,—speaking now of those in limited communities,—will tend to move towards, and become parts of, some strong denomination, dominant in the region. This, with reference to a far-reach-

ing policy, should not be objected to. The federated church is better than the union church; and the denominational church is better than the federated church. The union church is famous for its deficiencies; it lacks associational fellowship, outside supervision, an adequate source of ministerial supply, approved literature, connection with, and responsibility for, education and missionary enterprises at home and abroad. The federated church has these, but has them fragmentarily, alternately, sectionally, and in parts which, while possibly totalling more than a whole, are never equal to the whole. The denominational church inherits all these associational advantages and privileges, has them naturally, unitedly and in due proportion. The federated church, therefore, which tends to move towards a denominational center, becomes a part of the greater trek towards interdenominational centers. Of this we may be sure, that the centralizing movement of local churches is wiser, saner, more nearly correct historically, if kept within denominational bounds, than if encouraged and permitted outside of these bounds, as free movements, purely federative in character.

SUPREMACY OF THE CHURCH

Interdenominational organizations, notably such as the Young Men's Christian Association, have sometimes been thought of as destined to be an adequate, organized expression of Christianity,

taking the place of the organized Church. It is true that they have some of the social marks of the Church; they are an acceptable center for acquaintance and friendship; they are in many instances educational institutions, proclaiming truth, explaining the principles of life, and inculcating personal duties; they furnish partially an occasion, opportunity, and incentive to worship; and they are efficient means of ministry and service to the community and to the world, and, having taken on, as many of them have, the recognition of world-wide missions, they are exemplifying the mind of Christ in its universal inclusiveness. But such organizations present at least three serious deficiencies, which unfit them to be a substitute for the Church of the future: (1) They lack historic continuity; they lack the ordinances, the ministry, the traditions, and the sacred associations of the Church. (2) Necessarily they emphasize service, and so overemphasize it as largely to lose out of their own functions the element of worship, that spiritual exercise which unites the worshipper in fellowship with his God. (3) These organizations are partial, because most of them minister to but one sex, male or female, to but one age, young or old, or to but one class. The Church has as its social unit the primary, fundamental social unit ordained of God, the family. The Church of the future will not be less, but more, a family church, with a larger inclusiveness of children, with a wider reach unto both sexes, with a fuller, heartier, and

more sincere manifestation of brotherhood and neighbourliness.

PROTESTANTS AND CATHOLICS

One may say confidently that in the future Catholics and Protestants will discover a common fellowship. They are neighbours; they are part of the same social fabric; they face the same perils; they grapple with the same foes; they are seeking to build up, and to realize here on earth, the kingdom of one common Christ. Each body may need purifying of some dross in varying proportions; neither is yet perfect. It is unreasonable to think that they should long continue in any sense hostile, or even perpetually keep apart. They are natural allies; they should be in alliance. Already there are not wanting signs of a growing friendliness and a heartier appreciation of each other. The World Conference on Faith and Order sets before itself consciously and distinctly this more embracing form of unity.

SPIRITUAL UNITY

The mere mechanics of federation are of all things least important. Spiritual qualities are supreme. There is a new type of Christian evolving. He has respect for his own mental processes, because he is an independent, responsible being, endowed with liberty of soul and conscience. He thinks, therefore, his own thoughts, and is better respected in his thinking and for his thinking than

in any previous day. He in turn, more fully than ever before, accords to others the same degree of soul liberty which he himself enjoys. So doing, he allows variety in experience and belief and accords liberty and toleration for all. The new type of Christian, therefore, even more conscientious than the old, is more charitable, more kindly, more altruistic, more fraternal. He asks no man to yield that which he himself does not surrender; he asks no man to conform to his standards, being himself unwilling to conform to the standards of any other man; he seeks the basis of unity, not in external conformity, but in spiritual qualities, in sincerity, in love of, and devotion to, truth, in fidelity to the highest claims as they become apparent. These marks of the modern disciple, becoming ever more numerous, are the promise of the new Christianized social order.

X

A PRACTICAL PROGRAM OF VALID CONCESSION

THERE have been characteristic sins at different periods of the world's history. There have been sins of conquest, when might has been made to prevail regardless of right; there have been sins of luxury, when indolence, and ease, and love of show, have sapped out vital energy; there have been sins of commercial greed, when strategy and craft, exercised by the skillful, have dispossessed the unwary of their gold and of their privileges; and there have been sins of schism, when intellectual acumen, with a hard heart, has attempted, by refining definitions, to set off people in groups, in antagonisms, at least of debate, if not of blows. Now at length sins of alienation prevail; they are reactionary, are reversions to type. Men who started out to live together have decided to pull apart. Classes of society, which are indispensable and mutually dependent, mistrust each other, and undertake a social reconstruction which will eliminate the other class. Nations, which have made treaties, and have established courts of arbitration, and tribunals of international peace and accord, tear up treaties as scraps of paper, and wage bloody war.

THE SIN OF ALIENATION

Alienation is a fearful social sin. It destroys achievement and wipes out progress. It is unsocial and selfish. It throws men back into provincialism and individualism ; it substitutes a part for a whole, losing the sense of proportion and the vision of unity.

The individual is a person, but he is not a social unit. The club, the union, the association may be social organizations, but they are not a full expression of the social order. The town, the city, the state, and the nation are working units for self-government ; but they are mere parts of a greater whole. There is a brotherhood which is racial, larger than neighbourhood, club, union, association, town, city, state, or nation,—indeed is inclusive of every man. This brotherhood constitutes the Christian ideal. It is the goal towards which social and political currents and influences are tending, notwithstanding reversals, alienations, and wars.

THE RIGHT OF EXISTENCE

The program of concession might be called the program of fellowship, or the program of altruism ; for concession, fellowship, and altruism are essentially alike in their inception. They require an act of the imagination in self-projection towards another. The very beginning is the recognition of the right of another to be what he is, as equal to the right which self has to be that which self is. Here is a starting point with the plain facts of personality, a commonplace with many in thought,

but of too rare experience in practice, even by those who often proclaim and advocate it. Has a black man as good a right to be a black man as a white man has to be a white man? If the judgment acknowledges the equality of rights here, can the imagination then take the next step and see that the black man in his position recognizes and defends his personality with the same fidelity and consistency as I, a white man, protect and defend my personality? Am I willing to concede to him all the rights of personal existence, and of personal expression, which I claim for myself?

I may not like the colour of the black man's skin, but that is not the issue. We are not exchanging colours. The matter of colour is a question of taste, and concerning taste there need be no discussion. Will I have fellowship with the black man? Will I concede to him any kind of equality with myself, if not in the attractiveness of his complexion, will I at least in the validity of his personality and his rights? Fellowship really rests upon a sense of justice, upon that which is fair and equitable. Equity requires that we recognize the right to be as inalienable in one man as in another. When this sense prevails, then there is the beginning of fellowship.

It is no easy matter to make this sense of equity prevail. Apparently self-evident and simple, it nevertheless is the hardest kind of a recognition to maintain, dominantly and consistently, through the course of even one man's life, and much more

difficult is it to diffuse this sense throughout society, and make it regnant in any large group of men. The judgment assents, but there is a subconscious self of egotism which is constantly in revolt. This inner self has a persistent feeling of superiority and special privilege. If the kindly mood of recognizing at least equality in the right to be could be made more permanent, and more widely diffused amongst men, then would the reign of fellowship and altruism have made a promising beginning.

THE VALIDITY OF VARYING MENTAL PROCESSES

The next step in the program of concession consists of the recognition of the validity of varying mental processes, and of different expressions of conscience. Difficult as the former step is to take, this second step is still harder. Whether the tendency and persistency of self to prize its own thoughts be termed conceit, pride, or obstinacy, the fact remains that self entertains, and properly enough, a high opinion of its own opinions; for it starts out, in any given case and upon any given question, with its own opinions as its original, if not its exclusive, possessions; and certainly one must think well of that which he has, when he knows nothing else with which to compare it. There is a natural and inevitable predilection for one's own thoughts. They are available; they come first; they have the aspect of adequacy. Self-respect requires that a man have confidence in

his own thinking, until at least he has thoughts of others to put alongside of his own.

Here again, however, that act of the imagination, which we call sympathy, must project a man far enough out of himself so that he will recognize the fact that every other man has towards his own opinions the same degree of confidence and self-commitment as he himself has towards his. In other words, Mr. A. is devoted to his own sentiments as whole-heartedly and in the same manner as Mr. B. is devoted to his sentiments and feelings; and so on down the list through Mr. X. Y. and Z. Every man, presumptively at least, is thinking for himself. There is, therefore, throughout the world, circulating around each individual, little satellites of intellectual conceptions, just as in planetary space there are satellites and systems moving around their own central suns. The problem in the world of men is to bring these independent systems of notions and ideas into some correlation. The laws of personality, as inflexible as the laws of gravity in space, absolutely forbid the removal and blending, at least by arbitrary fiat, of these independent systems. They must be recognized; they must be reckoned with.

In this connection it is sometimes helpful to bear in mind the racial and temperamental differences which come to men by inheritance, and by training. These differences, although capable of alteration through the slow lapse of time, are nevertheless arbitrary and well-nigh final at any one

moment of time, and hold the man, temporarily at least, inflexibly under their sway. At a given time he is inescapably and persistently himself, and unlike others. It is needful to reckon with him, therefore, in this fixed and unalterable attitude, although hopeful of changes which may at length bring him to almost any desired goal, provided the proper ideas and influences be brought to bear upon him in the right proportions and for sufficient length of time. It is not idle, however, to think of real differences of judgment and conscience, which for all practical purposes are for the time being permanent in the individual.

These differences lead into every manner of idiosyncrasy, which try our daily life and perplex our social standards. Why should a man persist in being a Democrat, when I am a Republican, and I can show him as plainly as the nose on his face that his political opinions are based upon unsound considerations, and have been reached through a fallacious course of reasoning, and are bound to be exploded within the course of six months! How can I be patient with him, when, from my point of view, I behold him taking a position so unreasonable, so contrary to common sense, and so injurious to the public welfare! That is where the shoe pinches in daily life! Here, too, is the man who is non-conformist, and a pacifist, while I am orthodox of the strictest sense, and a belligerent to the very core. Can I have fellowship with Belial? Then there is the man who persists in being a Methodist,

while I am a Baptist. Why should he not join my church? Every sound reason in Scripture, and out of it, ought to convince him that he is in the wrong church!

THE RESTRAINTS OF SOCIAL WELFARE

Along lines like these our human judgments run thousands and thousands of times almost daily. Is our program adequate for dealing with these? It most certainly is. One exception, however, must be made at the outset:—If a man's opinions and convictions be hostile to the welfare of society, even though temporarily, as in the case of war, for the time during which these conditions continue he must be restrained from the free expression of his opinions and the free use of his convictions. He has no right to destroy, or even injure, the many. The social fabric has paramount value. But, apart from these unusual and extraordinary circumstances, such as may be induced in the individual, like intoxication, insanity, or other aberrations from the normal type, or are conditioned in human society, as in times of war, or popular excitement, or abnormal social stress, under ordinary conditions he is entitled to entertain and to follow his own judgment and convictions with the same degree of freedom, and the same recognition of right as I. Now again the program requires that I acknowledge this, that, by the use of my imagination which now must run into forms which I group under the term sympathy, I must appreciate, in part at least,

the other man's opinions and convictions; and, putting myself in his place, as far as I am able, I must acknowledge that these opinions and convictions for him are tenable and valid. Then I have a basis of fellowship. I do not approve his opinions; still less do I accept them; they are not mine; I look at them, I consider and weigh them; being in a tolerant mood, I am prepared to accept them, provided they appeal to me as rational. Sympathy has given me fellowship, not only with him as a person, but also intellectually with his ideas, at least to the extent of disarming my prejudices, and permitting my judgment unrestrained to react upon his opinions, and accept, or reject, them as seems to me reasonable.

A BASE OF PERSUASION

My concession up to this extent, breaking down the barriers of isolation between a man and me, has brought a double value. It has put him in the circle of my fellowship, where I can bring to bear upon him my opinions and convictions, and thereby persuade him, if persuasion be possible; and has brought him and his ideas into the field of my understanding, so that I can profit by his experience, and know, not only the things which I alone previously knew, but also the things which he peculiarly possesses.

EDUCATIONAL VALUES

This program of concession, through the exten-

sion of fellowship, is an educational process of rich value. It opens up before an individual, as though he were an explorer, unknown territories and domains, belonging by right exclusively to other individuals, who in a sovereign right rule over them and control them. If there were no fellowship, I would be excluded, I would live in my own little area. Making no concessions myself, I would submit to impassable barriers, hedging each individual about in an inalienable and isolated sovereignty, which, stamped by selfishness, would be meager, desolate, and solitary. Some program of concession is necessary for human welfare and social well-being. The family grows up and maintains its existence because of concessions made by husbands and wives, by fathers and mothers, by children and by servants. There could be no group, or organized existences, were men unwilling to adapt themselves, by some degree of self-surrender, to others. Arbitrary individualism is deadly, fatal to the best experiences of the race. It is unthinkable. Men must not revert to it; they must not even revert to group individualism, to the detached and isolated policies, whether of class or nation, which ignore the rights and the possessions of other groups; or, if not ignoring them, would combat them and destroy them.

GOOD MANNERS

The program of concession has started with the question of manners, and has laid down certain

rules, or codes of good conduct, in accordance with which we all regulate our courses of procedure, whether it be walking down the street with care to turn to the right, or dressing properly for dinner, or using the knife and fork and napkin in suitable manner. In all of these acts we yield to the presence of others, to the rights of others, and even to the tastes and preferences of others. So yielding, we not only favour them, but also at the same time protect ourselves. It would be an intolerable condition of society if we each ran amuck without thought of, or concession to, others. Chaos would be restored, and bedlam let loose.

MODES OF LIVING

Some program of concession lies back of every plan which has ever been spoken of as a *modus operandi*, or a *modus vivendi*. These expressions imply that the plans were temporary in character. Nevertheless they required concession and compromise, an adaptation of persons, and a conjoining of forces. There appears no good reason why these plans of combination and coöperation cannot be extended so as to take in groups which previously have been but little, if at all, in harmony. Already churches and denominations have found it feasible to yield territory under mutual agreements, plan and carry out joint enterprises, and combine resources of men and means for common tasks. Already political divisions of men, starting with the hamlet, and the town, and the state, have com-

bined in larger organizations, until nations have resulted, and even international agreements have been arrived at. That some of these agreements have been interrupted is no evidence that they may not be restored, nor that they are not in the line of progress and ultimate permanent realization.

STEPS OF ALTRUISM

The Christian ideal of a new social order, known as the Kingdom of God, extends the practice of concession, through a wide and varied field of altruistic regard and service, up to the full realization of a universal brotherhood. The steps unto this final goal are many, and may not be rapidly taken; they are not, however, intricate, obscure, or difficult to understand; they are steps which are partly taken by many people, many times a day. The two already named are primary, and common to the Christian way as well as the secular way,—namely (1) the recognition of another man's right to be, and (2) an acknowledgment of the validity of the other man's thoughts and convictions for himself. To these must be added steps which lead up to desires for the other man's welfare, when even his good shall be preferred to the individual's good. Benevolence under many guises presents many aspects. In its simplest form it is the intentioned advantage of some other man even at one's own personal disadvantage. It is the preference of another man's good. This is fellowship in a larger sense; this may involve the fellowship of

suffering; it certainly does the fellowship of service and ministry, and the fellowship of giving.

TWO GROUPS OF VIRTUES

The principle of concession brings us face to face with two groups of virtues. They are not totally unlike, and yet may be spoken of as distinct. One group may be called personal virtues, and the other social virtues. We recognize a difference, yet it is not easy to draw sharp distinctions between them, for virtues which we are disposed at first to classify as personal, on closer examination are found to have so many effects upon others, and to have a bearing, intimate or remote, upon others as to be more properly called social. Indeed there are aspects in which all personal virtues tend to become social virtues. Truthfulness, honesty, and sobriety are not purely personal, because one or more others are either affected by them, or are required to give these virtues their proper field of exercise. It is scarcely a virtue when a man tells the truth to the desert air, nor is it to his credit to be honest in intent and act when no other man is near, or even be sober when on a desert island. Really it is environment and human relations which give value to personal excellencies and conquests. Nevertheless the virtues which are social by preëminence are readily distinguishable. A group of them, however, is contained in the second tablet of the Ten Commandments: "Honour thy Father and thy Mother;" "Thou shalt not kill;" "Thou shalt not

commit adultery;" "Thou shalt not steal;" "Thou shalt not bear false witness against thy neighbour;" and "Thou shalt not covet."

SOCIAL VIRTUES

The Sermon on the Mount, the characterization of qualities for commendation and condemnation in the last judgment, and most of the Parables of Jesus contain descriptions, either direct or implied, of social virtues. These social virtues rest upon this principle of concession. The individual yields up something of his individuality for the sake of others; he holds himself in restraint. By becoming a disciple of the Lord he voluntarily assumes obligations to all men. He not only sanctifies himself, but he makes himself clean for the sake of others, and then helps others in their process of self-cleansing and purification. He ministers to others.

INTELLIGENT CHARITY

Ministry to others may be intelligent or unintelligent. If it is unintelligent, it goes at its task blindly, tactlessly, at haphazard. Under a generous impulse it stumbles, blunders, and bungles, not infrequently doing as much harm as good, although well-meaning. Intelligent benevolence and ministry so yield self unto another as first to inquire into the other's condition and thoughts and needs, and understand the other so well as to render help out of an intimate knowledge, whereby with tact and

discrimination the supply of assistance, both in kind and in quantity, exactly meets the need of the recipient. This is the bestowal of what has sometimes been called scientific charity. It is really the only intelligent and genuine charity. This is one of the finest expressions of brotherhood.

EFFECTIVE GIVING

Brotherhood may impart itself in one of three ways: (1) It may give out of its own possessions those material things which another may need, even thereby in the most sacrificial way impoverishing self; or (2) it may give the means by which another may receive pleasure. It cannot give pleasure itself, for pleasure is a spontaneous experience, which, under proper excitation, springs up within a soul. Pleasure cannot in any material sense be carried over from one soul to another soul. Usually this impartation of self by which experiences of joy are engendered enriches the giver as much as the recipient. There is a mutual pleasure and satisfaction wherein the sense of brotherhood is hallowed and glorified. (3) A generous brotherhood may give the conditions or the elements of soul-enlargement, by which the recipient may actually increase his capacity and become a larger being. This is the finest gift of all. This involves such knowledge of the recipient as in fact to withhold from him those things which he appears to need, even those things which he may long to have; and to give him only those things, many or few, which will

promote his own inner development and spiritual growth.

THE IDEAL MAN

We have now reached the point where our program of concession must have some ideal Good in view. There must be a plan looking towards an ideal type of character. It is not enough for me to undertake to make other men like myself, for I am not perfect. It might be even worse for me to set out, under some generous impulses, to gratify all of the desires of men, if it were within my power, and thus permit them to develop undisciplined only in the direction which they, in their short-sighted judgment, and even with their selfishness, might wish. If I give, and give wisely, I must have a standard for my giving, which is beyond my own present attainments, and more perfect, it may be, than any of the wishes of other men. My program requires, therefore, necessarily, some conception of the perfect man.

This conception is in the life and teaching of Jesus Christ. All men know this. To-day it does not need to be syllogistically proven. We may not agree in the descriptive terms with which we will define the perfect man, yet we know, with more or less definiteness and clearness, of what nature he should be; and we recognize the qualities of this perfect man when we see them even but partially incarnated in men about us. The world must have its ideal, for the sake of winning which it will make

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concessions, surrender all lesser gains, and serve with sacrificial devotion.

THE DETAILED PROGRAM

Let us now formulate the terms of our program of concesssion in enumerated details. The program involves:

1. A recognition of the right of other men to be as they are.
2. A recognition of equity and validity in variety of experiences, and differences of mental processes, and unlike conclusions of conscience.
3. The exercise of patience and the extension of sympathy towards every man who is not actually hostile to social well-being, and towards him even when socially unsafe, a forbearance, which nevertheless places him under restraint until the time arrives, either through changes in him or changes in external conditions, when he may be given full liberty for the expression of his own peculiarities.
4. Open-mindedness, the accompaniment of sympathy which makes every man a learner through his understanding of other men's thoughts and experiences.
5. The enlargement of knowledge unto an understanding of other men and other institutions, organizations, nations, and races, until thought, in sympathy at least, becomes cosmic and world-embracing.
6. The practice of intelligent benevolence, not blindly as another may wish, but constructively for the sake of an ultimate good.

7. The adoption of an ideal which shall set forth the world's best conception of the perfect man.

This program in its ultimate fulfillment involves the development of perfect men, who will deal perfectly with all other men.

Is this too much to require? What then should be substituted for it? Any stage in the process may be accepted as a step towards the goal, but need not be regarded as the goal itself. It is practical to set out for an ideal and then be patient with but partial attainment. Being practical does not require abandonment of the goal, nor drawing it backward. Both the ideal and the practical can be consistently conjoined under this program.

Can a man then, under present complex social conditions, preserve his own personality and individuality? Yes; but only by permitting others to do the same, and thus by entering into a new social order of agreements and adjustments, mutually advantageous. The individual must become a socialized individual.

Can the natural, normal desires of every man be met? Yes; but again only through an understanding of other men, by recognizing their wants, and testing both his wants and theirs according to mutual needs and advantages. A better knowledge of values and relations sustained to other men removes the longing for the cheap and the hurtful things, which do not benefit all. There is a process, grounded in a sense of justice and fair

play, of educating and by a "selective breeding" raising only fair and legitimate desires within a man's breast.

Can the needs of men be met? Yes; more easily than at any former time in the world's history. Beyond the simplest requirements of sustenance and shelter, the needs of men, intellectual, æsthetic, ethical and spiritual, have increased in numbers, and are developing socially; and the almost limitless source of supply comes out of the closer social organizations, which gather, combine and conserve the many individuals as necessary parts of a social whole.

The social goal appears, when men learn to think and act in terms of concession and combination, of fellowship and altruism. It may be a far-off goal, but it is a goal of social longing, and of human welfare; and, also, apparently, of divine intention. It is the goal, which in all days of human construction and social reconstruction must be kept in view, talked about, aimed at, and, ultimately, be achieved,—the goal of mutual good-will and of altruistic service.

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